No Man is an Island

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No Man is an Island

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This is your name: Ma Veet Silke.
Veet means going beyond. Silke means blind.

Man is blind, not because he has no eyes but only because his eyes are covered with much dust. That dust has to be removed and with the dust blindness disappears. Man is like a mirror and it is but natural to collect dust. All that is needed is a constant cleaning of the mirror. That's what meditation is all about, the art of cleaning your inner mirror of consciousness.

Meditation has to become just like eating, drinking, taking your bath, sleeping: a natural part of your life, of your ordinary life - nothing special, nothing spiritual, nothing to brag about. Then only slowly slowly blindness disappears; one becomes able to see.

People ask, "Where is god?" They should simply ask, "Where are our eyes?" God is everywhere, it is unquestionably everywhere, only god is, but we are blind.

We are like a blind man asking, "Where is light?" No argument can convince him, no proof can be given to him. All that he needs is a physician

who can cure his eyes.

The master is not a teacher, the master is not a philosopher, the master is a physician. And to be a disciple simply means to be under a master's treatment. It means to be a patient; literally too because it needs great patience. But one can go beyond blindness because it is nothing to do with our nature, it is something imposed from the outside. It can be dropped. And the moment it is dropped your life has a tremendous glory to it. It becomes a dance of gratitude.

Experiencing god is the only bliss in existence. Everything else is just momentary. Only the experience of god is eternal; is something that, once attained, is forever.

(To Dieter) -- This is your name: Swami Dhyan Dieter.
Dhyan means meditation. Dieter means full of justice.

Meditation is the only possibility of someone becoming full of justice. Because the basic requirement of meditation is dropping of all prejudices. When all prejudices are dropped you cannot be unjust, you cannot be unfair. It becomes impossible. With thousand and one prejudices inside you howsoever hard you try, you cannot be just. Your prejudice *will* interfere.

Just today I received a letter from an Irish mother to her daughter who is a sannyasin here. The mother says, I am reading the books you have sent of Osho -- everything is beautiful. Just I have to ask one question: "Is he a catholic?

If he is a catholic, then everything is okay. If he is not, then everything is wrong."

This is how a prejudiced mind functions. The same books will be right. The same person will be right, only he has to be a Catholic. The same book will be wrong if he is not a Catholic. She writes, 'If he is a catholic, be there if he is not a Catholic, then come back home. Don't waste your time.'

And this is not that the mother does not love. She is completely unaware of her prejudice. The prejudice has gone so deep that it is impossible for her to conceive that anybody who is not a Catholic can also be right -- that is impossible. If he is right, he has to be Catholic. To be Catholic and to be right has become synonymous -- that's how prejudices function.

In fact in a better world every magistrate should have to go through a long process of meditation, otherwise he should not be allowed to be a magistrate because he *cannot* be just. A Hindu magistrate cannot be just, a Mohammedan magistrate cannot be just -- their ideas are there. He *may* try his hard but who is going to interpret the law? The mind will interpret the law and the mind is full of opinions already, so those opinions will colour your interpretations. Only a meditator can be just. Unless every law college also becomes a temple of meditation there is no possibility of any justice in the world. It has not

existed up to now. We have been only lipped (lived) with the idea but the idea has not become a reality yet.

Drop all prejudices, drop the whole mind because it is nothing but prejudices. Why carry the junk? -- Be clean. And ;out of all that cleanliness you will be able to see things as they are: Your life will be full of justice, full of love, full of compassion. And those will be natural consequences of your meditation -- you are not to practice them. Anything practised is always ugly.

(To Klaus) This is your name: Swami Navino.
Navino means the absolutely new.

Ordinarily we are taught that all that is old is gold and that is sheer nonsense. Just the opposite is true because truth is always new, always fresh, always young. It is as fresh as dewdrops on the grass and leaves early in the morning, as fresh as the lotus petals just opening in the pond; as fresh as the eyes of a child. Truth is never old because truth is never part of time. Truth is eternal, hence it is always now. Truth knows only one time and that is now and only one space and that is here. It knows no past, no future and that's how a sannyasin should be: absolutely new. Never gather the past, every day die to the past, every day cleanse yourself of the past, get rid of it, don't collect it.

People are great collectors and they go on collecting junk and they give beautiful names to junk. And if you want to collect anything you can always find some rationalization: you can call it something, it is antique - the first car in which God drove Adam out of heaven.

It is written in the Bible - I don't know how he drove! Must have used some Ford car! And somebody must have it - it is the greatest vintage car. You may have to carry it on your heads, that's another matter, but the more ancient it is the more valuable it becomes. Avoid these rationalizations, and every day slip out of the old. In the night when you go to sleep say goodbye to the day that is no more; be finished with it, close the chapter. Really make it closed, never open it again. It is finished! And tomorrow morning begin afresh, as if you are born anew. And you will suddenly see your life starts to have new qualities which you had never suspected were hidden in you. Your potential will start becoming actual, and every day will bring new surprises, and every day will become a tremendous mystery.

It is the old that does not allow the mystery to be experienced. Remain fresh, young, new and it is not very far - that one day suddenly you will stumble upon god because god is always new. When you are also new, meeting is possible because you are both in the same space.

That's my whole effort here: to help my sannyasins to be in the same space in which god exists. There is no need to believe in god, just exist in the same space, in the same eternity and you are bound to meet him. There is no way of not meeting him.

(To Erwin) -- This is your name: Swami Dhyan Pravino.
Dhyan means meditation; Pravino means skill -- skill is meditation.

Meditation is an art, in fact the greatest art there is. Painting is a great art, poetry is a great art, but meditation is the greatest because painting creates something outside, music too, poetry too, but meditation creates something inside. Painting will create only a painting -- the painter will remain the same. And music will create music, but the musician will remain the same, the same old miserable person. Poetry may great but if you meet the pet you may start suspecting whether he is really the man who has written such great poetry?

It is advisable, if you love somebody's poetry avoid the poet!

If you love somebody's painting avoid the painter, otherwise you will be in a confusion because the poet will fall very short of his poetry. He is an ordinary human being. Sometime even far below than ordinary human beings: He has only moments of flight, moments of glimpses and then he falls back, and of course he falls back with a revenge. So he goes deeper then the ordinary human beings. So you will find him in all kinds of stupid things -- gambling, drinking. You will find him in the whore houses... And he has written such beautiful poetry that if you just know the poetry you will think he is a realized soul, a godman, a man of god.

Meditation *really* is the greatest art because it creates your subjectivity, it paints your inner being, it creates the poetry of your being, it creates the music of your heart, it transforms you!

By becoming a sannyasins your are taking a great decision, a decision to transform yourself. A commitment that, 'Now I will pour all my energies into one direction.' And once you start pouring all your energies into *one* direction even the impossible becomes possible. And it is your birthright; it is not impossible.

(To Hans) -- Your name: Swami Gyandip. Gyandip means a lamp of wisdom.

Man is born with intrinsic capacity of being wise. It is not something to be learned. It is already there.

Maybe it needs a little polishing here and there but that's all, otherwise it is there. It is not like knowledge; knowledge is not there. You have to learn it, ;you have to learn it from others. You need teachers for knowledge. For wisdom you need a master.

A master is not a teacher -- the difference is great. The teacher teaches you, helps you to learn more and more, informs you. The master helps you to unlearn. He UNteaches you, he helps you to unburden, to drop all rubbish called knowledge. His function is just the opposite.

Ordinarily people think a teacher and a master are the same thing. They will even call Buddha a great teacher. They are not same things, their function is totally opposite. The teacher heaps you to become aware that there is much within you which is not your own: Drop it, disconnect yourself from it, get disidentified from it so that your inner being can have more space for itself to grow. You are hampered, cripples by knowledge, so much burdened that your self-nature cannot assert. All that is needed is a little space for you to grow and then the light burns bright within you and in that light, whatsoever you so is right. In that light you cannot do anything wrong. That light is the only certainty for a true virtue, for a true morality, for a true character.

(To Lis) -- This is your name: Ma Bhagvatta. Bhagvatta means godliness.

There is no god as a person. The idea of god as a person is a childish idea. Good to help children to understand. It is like the illustrated books which we prepare for children: Colour pictures are more because they are more interested in colour and pictures and through those colored pictures we can help them to learn language -- For example if we want to teach them what a potato is we have to give them a beautiful picture of a potato -- they will be immediately interested in the picture of the potato. And then we can tell them 'This is potato.' Then they become aware of the word 'potato'. They learn the word through the picture.

Primitive people live in a pictorial world. That's why the *very* ancient languages are pictorial -- Chinese is a pictorial language. There is no alphabet, no A, B, C, D -- just pictures. Hence it is very difficult. To be *really* a scholar in Chinese one needs at least a dozen years great effort, arduous effort because you must know at least one hundred thousand pictures. Only then you can claim some knowledge.

Alphabets have helped other languages tremendously. They are grown up languages. In dreams we all regress back to pictorial language. We again become primitive because dreams come from the unconscious and the unconscious is still primitive, except for those few who have become enlightened. They don't have any unconscious, hence then can't dream.

One thing that one misses when one becomes enlightened is: dreaming. Even if you want to dream, you cannot dream because the whole being becomes conscious. There is no unconscious left, so there is no question of any pictorial languages. And the more primitive people dream in colour. The more sophisticated people dream in black and white.

God is just a picture of primitive people. The very idea of god as a person *is* primitive, anthropocentric -- we have imagined god in our own image; that is not true, but certainly existence is full of something very mysterious. I call that mysteriousness bhagvatta, godliness -- not god, but godliness. A fragrance surrounds the whole existence not like a person, not like a flower

but like a fragrance. You cannot catch hold of it but it is still there. You can only smell it, you can be overwhelmed by it, you have to be very sensitive. It is not a question of worshipping god because there is nobody to be worshipped. It is a question of becoming more and more sensitive, so sensitive and vulnerable, so open that all the mysteries that surround you can penetrate you. Then suddenly one becomes aware that existence is not what it appears. It is far more, tremendously far more. It is simply far out! It is unbelievably, incredibly beautiful. We cannot imagine its beauty, its bliss, its benediction.

I am giving you one of the most beautiful names possible. Try to live up to it.

No Man is an Island

Chapter #2
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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Paul) -- This is your name: Swami Anand Paul. Anand means bliss. Paul means rest.

Bliss it a by-product of relaxation, of rest. Misery comes out of tension. It is nothing but tension, anxiety, anguish. And just the opposite is bliss: When there is no tension in your being, when all is at rest, when you are not worried about the past, nor concerned about the future, when you are relaxed, utterly herenow, bliss arises on its own accord. One cannot achieve it, it is not a goal to be achieved. It is simply a by-product.

Everybody seeks for bliss, hence everybody misses it, or almost everybody. Those who have found it can be counted on fingers, and they have found it not by making a goal of it but by dropping the very idea of a goal. Not by making an object of desire but by understanding desiring and seeing that desiring brings conflict, desiring brings tension, anxiety, misery. They drop desiring, and suddenly from all nooks and corners of existence bliss rushes towards you. It is your self-nature, not a goal to be achieved. When the achieving mind ceases, bliss is. When the achieving mind functions, bliss is not. That's the whole secret of all the religions, of all mysticism. If one can understand this simple secret there is nothing more to understand in life. It is enough -- this is a master key.

(To Marjolijn) -- This is your name: Ma Deva Marjolijn. Deva means divine. Marjolijn is a form of Mary: it means fragrance. Your full name will mean: Divine fragrance.

As long as man is man, he stinks. Only when he surpasses humanity fragrance arises in him because to be a man means to be an egoist, to be a man means to be separate from the whole. And to transcend humanity means to dissolve into the whole, to surpass the ego. The moment you are one with the whole there is grat fragrance, infinite fragrance, eternal fragrance.

Man is bound to remain in misery for the simple reason because he thinks in terms of his won identity, he thinks in term of separation, and remember: No man is an island. The think oneself separate from the whole is the only illusion. All other illusions arise out of it. We are part of the vast continent, we are not islands. To remember it is the *only* way to be transformed. We have not really to drop anything because the very idea of separation is false. It is just an idea, it is like somebody is calculating and goes on doing the same mistake again and again: Two plus two and he puts five. All that is needed is to understand that two plus two is not five; two plus two is four. Once it is understood everything becomes clear. This is just a mathematical error, a mistake. It arises because of certain reasons: We have separate bodies that gives the idea of separation. We have separate mind, that gives the idea of separation, but we are neither the body nor the mind. We are consciousnesses. The moment you start feeling yourself as a consciousness, then there is no separation , then two plus two is four; before that two plus two is everything *except* four. Sometimes it is three, sometimes it is five, but it is never four.

And to live in this illusion is bound to create problems and all those problems go on and on accumulating. They cannot be solved unless we change our very approach from the beginning. A radical change is needed not some reformation and that radical change happens when we drop our personality into the ocean of the god, when the dewdrop of the ego disappears into the ocean. We don't lose anything, we gain. We simply lose our small boundaries and we become vast and infinite. In that vastness is fragrance.

To live in an ego is to live in a very small dark hole -- it is ugly, it stinks. To be initiated as a sannyasin means taking the first step out of the cave of the ego into the open sky, under the stars. Suddenly you start growing wings. They have always been there but there was not space enough to use them. Sannyas gives you space, it gives you the whole sky. It makes you the infinite available and just a small price has to be paid: The false ego has to be dropped.

(To David) -- Your name: Swami Anando David. Anando means bliss. David means beloved of god, beloved of Jehovah.

We are not aware at all that existence goes on pouring its love for us, in every possible way. Hence we remain ungrateful, hence we remain continuously complaining, hence prayer cannot arise in our hearts because prayer is nothing but another name for gratitude, for thankfulness. The complaining mind can never be religious, it is impossible for the complaining

mind to be religious, because the complaining mind hat not become aware of a basic reality: that existence loves you, that it takes care of you, that your are befriended by the winds, by the rain, by the sun, by the moon. That whatever happens -- it may appear a curse to you, but it is *never* a curse, it is always a blessing. Maybe in the beginning it appears like a curse because our vision is very limited, our perspective is very small: We can't see the whole thing, we can't see all the implications of it, we can't see the whole series of events that will be followed by it. Otherwise we will always be grateful, we will *always* feel blessed.

Even in death, a man who understand find tremendous thankfulness towards god because for him death is a rest for him. For him death is not the end of life but the beginning of a *far* greater like than this one. This was just a rehearsal of the real life -- it was not real. Real drama starts after the death -- for those who understand. For those who don't understand they think the rehearsal is the real thing, and when the rehearsal end, they cry and weep and they cling and they don't want to leave it.

Everything is a blessing!

One of the contemporary British philosophers C.E.M. Jode (sp. not checked) fell ill, very seriously ill. Somebody gave him a book of Georges Gurdjieff. He had come across Georges Gurdjieff's books before too, but he had never bothered about them. He had no time. He was more interested in academic philosophy -- Hegel, Kant and Bradley and people like that. And this man Gurdjieff looked almost a madman. But he was ill and nothing else to do, so he just started looking into the book by the way, to pass time and he became immensely interested. For the first time he had come across something *really* authentic. Hegel, Kant and Bradley -- those were only thinkers. This man *knows*! Each single word had the impact of tremendous authenticity and authority. This man was speaking like Jesus, like Buddha. He was not infering, he was simply sharing his experience. And that one month's seriousness transformed his whole being. Lying down on the bed he started meditating the way Gurdjieff proposes. Gurdjieff used to call meditation self-remembering: Whatsoever you do, do with deep remembering that you are doing it; don't forget yourself. Walking, remember that you are walking. Talking, remember that you are talking. Listening, remember that you are listening. Each act has also to be an act of remembrance. Lying down on the bed, tossing and turning he started remembering that 'I am lying on the bed,' that 'My head is aching,' that 'My back is aching.' There was nothing else to do -- he thought, 'Why not try what this man is saying?' And just trying those small ideas he became more and more intrigued.

By the time he was cured he was a different man. Just remembering he became aware that he is not the body at all. Then he used to say to his friends that, 'I had never been ill and I was very angry when I became ill because I have always followed all the rules and regulations that a man should follow

who wants to be always healthy and still I fell ill and seriously ill -- I was almost on the deathbed. I started cursing god, I started doubting god. I started thinking that, "This is all nonsense. Life is an accident and death is an accident, everything is an accident." But meditating I realized that this was a great gift from god. In my whole life I have never been so blessed as this illness has proved.'

That's the meaning of David: God loves you, so whatever happens to you, feel grateful. Even sometimes when you find it very difficult to feel grateful, feel grateful, because *you* can be wrong, god cannot be wrong -- existence cannot be wrong.

If this climate -- that god loves you goes on deepening inside you , if this becomes your very being you will be reborn out of it. It will become a rebirth and that's what real sannyas is: a rebirth, a new perspective about things and life and existence, a new vision.

(To Monika) -- Your name: Ma Monika. It is a tremendous beautiful name; it has two meanings. One comes from Greek, the other from Latin.

The first meaning is aloneness; not loneliness, remember, but aloneness. Loneliness is emptiness, aloneness is fullness. In loneliness you are missing the other, in aloneness you are enjoying yourself. Aloneness is the most sacred experience of life.

And the second meaning comes from Latin; through Latin it means a woman of wisdom. Wisdom can arise only if you know how to be alone. Wisdom is your self-nature. When you are absolutely alone when you have forgotten the whole world, when you are just yourself utterly blissful within yourself there is no need for the other, no hankering for the other, no desire for anything else. In that rest within one's being, wisdom arises. Wisdom does not mean knowledge. Wisdom means insight, wisdom means clarity. Wisdom does not mean information, wisdom means transformation. Wisdom means a totally new way of looking at life. Ant this is the whole of sannyas: to learn to be alone and to allow the wisdom to surface in your being. Then you can live in the world but then even in the crowd you will be alone unaffected, undistracted, unimpressed. You will be in the world but not of the world and you will have the capacity to see what is right and what is wrong. You will not depend on outside commandments. You will not depend on outside commandments. You will not depend on the Bible, on the Gita, on the Koran: You have found your own scripture, you have found god's voice within your own heart. Now there is no need to go for second-rate second-hand information. Now you have a direct line to god. That's the whole purpose of sannyas: To help you to be connected with god directly.

(To Manuel) -- This is your name: Swami Ananto. Ananto means the infinite, another name for god.

God is indefinable, so no word is *really* adequate enough to describe him, but we have to use words

This is one of the most beautiful word which comes very close in describing god. God is *as* infinite *as* the sky as unbounded as the whole universe. No boundaries, no limits -- and that's your nature too: god is your nature.

God is not something outside, not something that belongs to the existence. It is the centre of all, it is as much yours as it is anybody else. We are different on the circumference but we are one at the centre. No difference at all at the centre. Farther we go from the centre we start becoming different; we start becoming persons, we start gathering personality, we start becoming faces, masks. The closer we come to the centre the masks start disappearing, the personality starts evaporating, we start becoming one.

That's what I mean when I say: No man is an island. We are part of a vast continent, of an infinity, on an eternity, beginningless, endless. To know it brings great rejoicing, obviously, because to know it means there is no death, to know it means you have been here forever and you will be here forever. To know it means your inner purity is absolutely virgin, it has not been polluted. Thousands of lives have happened but it has not polluted to you. Those lives have been just dreams. You have dreamed many dreams in the night but in the morning you are not polluted by your dreams. You may have been a murderer in the dream or you may have been a mahatma in the dram -- it doesn't matter. whether you were a mahatma or a murderer, in the morning you find both were dreams, both were false and your reality has remained unaffected. Many stories we have lived, many dramas we have played. Many roles we have passed through, but this is the miracle that we are absolutely unaffected, we are virgin. Our inner purity is incorruptible.

Meditation will give you a taste of that incorruptible purity, of that incorruptible innocence and from there, one can jump into the ultimate, into the infinite.

No Man is an Island

Chapter #3
Chapter title: None

3 May 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Maitena) This is your name: Ma Asti Maitena. Asti means existence. Maitena means esteemed by, loved by.

Existence care for everybody. Without existence loving us we cannot exist even for a single moment. It goes on pouring life into us
We are immensely esteemed by existence
Although we go on taking it for granted --
That's where our stupidity lies.
If we take it for grated there is no gratitude
We think as if we deserve
We think as if it is our right; in fact
We think as if we are not getting as much as we deserve, hence there is
A constant undercurrent of complaints.
This is the state of the irreligious man.

The religious man feels gratitude
Immense gratitude.
Just for sheer being he is grateful.
And once you start feeling gratefulness
There are thousand and one things
To feel grateful for.
And the more you feel grateful
The more gifts go on arriving.
Many gifts are not reaching to us

Because of our complaining mind.
If this complaining mind is put aside
All the stars are ours and all the mysteries
That existence contains are ours.

(To Rinie) -- Your name: My Dhyan Rinie. Dhyan means means Meditation. Rinie is a beautiful name;
It has many meanings and all meanings are of
Significance.

The first meaning is pure, purity.

Man needs a pure heart to commune with existence.
The heart becomes pure
When the mind is no more dominant within you.
Till the mind dominates
The heart remains impure.
The mind clings to the heart
Like dust clinging to a mirror.
Mind is nothing but thought-dust.
Each thought is just dust and nothing else.
One has to clean all thoughts
Then purity is attained.
Purity has nothing to do with morality.
Of course, a pure heart *is* moral but
A moral person need not be pure.

A moral person is still living in his head
His morality is still a domination of the head.
The head is saying, 'Do this, don't do that.'
And the head is very calculative:
It calculates about this world
It calculates bout the other too.
It does not know purity because
it is not innocent, hence remember:
Morality does not lead to purity,
The vice versa is not true.
Purity certainly leads to mortality
But first comes purity, then morality follows.

And the second meaning is clean
Spotlessly clean.

Mind is cunning, it cannot be clean.
It is crafty, it is continuously playing tricks
With others and with oneself -- it is a politician.
Heart is love and only love can be clean.
Diplomacy is bound to be dirty.

The third meaning is crystal.

Gurdjieff used to say, 'Unless a man
Becomes crystalized, he has no soul.'
If he was giving you the name, he would have
Simply jumped upon the word 'crystal', because
That contains his whole philosophy.

Ordinarily a man is a crowd, fragments --
He is not one, he is many, he is multi-psychic
And that is his misery:
There is constant war inside
All the fragments are fighting for supremacy.
And this is how our whole life is wasted:
Our all energies go down the drain
And man needs a single centre of being
And that is crystallization.

Meditation brings crystallization
It melts the many fragments
Into one integral whole.
And there are other three meanings also:
Beauty, grace and devotion -- they are by-products.

One who is pure, clean and crystallized
He is bound to be beautiful.
A tremendous inner beauty arises
And it radiates outside. Life becomes graceful.
All ugliness and meanness disappears
One starts enjoying sharing whatsoever one has
One is always ready to share and give
Just for giving's sake.
And the ultimate consequence of all this process
Is devotion: one comes to know what devotion is.

Devotion means the feeling
That god surrounds you;, that god is everywhere
That you are within and without, full of god
Everything is overflowing with god!
Seeing it, feeling it --
What you can do, except surrender!
That surrender is devotion.
And all these things
Can become possible through meditation.
Meditation is the magic key.

(To Gebhard) -- This is your name: Swami Atit Gebhard. Atit means go beyond, surpass, because Gebhard is a dangerous word. It means the gift of being hard.

Hitherto humanity has praised hardness very much
Particularly in man.
For centuries man *has* been a male chauvinist pig!
He has praised all that is aggressive, cruel
Violent, warlike, and
He has condemned all that is feminine.
And it is because of this
A great problem has arisen. The problem is:
All that is beautiful is feminine
And if you condemn the feminine
Then the beautiful disappears from the world.
And we have struggled hard
To destroy the beautiful.
The ugly has dominated the beautiful
And he hard has been praised against the soft.
By becoming a sannyasin
You have to change all priorities.

Lao Tzu says, 'Don't be hard like a rock
But be soft like water.'
He calls his way of life the watercourse way.
And he says, 'Ultimately the soft
Wins over the hard,
The rock will disappear one day.
Let the water go on falling on it
And the rock will be reduced to sand.'

Of course, right now you cannot see it happening
It will take time
But the rock cannot destroy the water.
For that one needs a little deeper insight.
A longer vision, a bigger perspective.
And we are very short-sighted,
We only see so far.
Because of this shortsightedness
The rock seems to be worth choosing, not water.
Those who have seen reality
Into true perspective of eternity
They say something totally different.

Let softness be the gift.

A soldier needs to be hard
An sannyasin needs to be soft.
A soldier needs to be aggressive
Violent, destructive.
A sannyasin needs to be just the opposite:
Receptive, loving.
A sannyasin basically lives in a kind of let-go.

So go beyond your old name.
It is good, so I am keeping the old
So it will remind you that
You have to go beyond it.
And I am adding the new too
That you have to go beyond.
Your name has both, your past and your future.
Not only your past but the past of humanity
And not only your future
But the future of humanity.
We have to absorb feminine qualities.
The woman has to be accepted.
Without the woman man is half
Just as woman is half without the man.
And when both energies meet and mingle
They are not opposites, they are complementaries.
And they help and a higher synthesis arises.
The effort to live in a man-oriented world
Has failed, utterly failed.
Our whole history is a history of failure.
Now we have to try something else.

It is time we should try -- if we don't try
Then humanity's future *is* doomed.
We have come to a cul-de-sac.
Man and woman have to merge their energies
Into one so that we can have a human world
Neither male-oriented nor female-oriented
Neither a patriarchy nor a matriarchy --
Simple human.
And that's my effort here.
My sannyasins have to become
Heralds of a new age, of a new man.

(To Sylvie) -- This is your name: Ma Subhadro.
Subhadro means grace.

Grace is beauty of the inner.
It filters out too but it originates
At the very centre of your being.
And slowly slowly it starts radiating
Through your mind, through your body
But it is not *of* the body
It comes from somewhere deeper than the body.
It is not of the mind either.

There are physically beautiful people
We give them awards -- a Miss Universe.
There are psychologically beautiful people
We give them Nobel prizes.
But we have not yet recognized
A spiritually beautiful person.
We have not been able to ignore them
But we have not been able to recognize them.
We have crucified them, that's why I say
We have not been able to ignore them.
We have poisoned then, killed them, murdered them
We have done all kinds of thing
That is their reward.
but it doesn't matter to a spiritual person.
He rejoices even in his death.
One who has attained to grace
Rejoices in everything
Even the darkest night is not dark for him,

It is luminous.
Even the thorn is transformed into his vision
In a flower.

Grace cannot be cultivated, obviously.
You can go to the beautician for the body
You can go to the universities for the mind
but for the inner grace
You will have to go inwards.
Buddhas can only point the way
They can only give you vague hints
Not specific programmes
Because the inner journey is a mysterious journey
No maps can be made
No fixed programmes can be given
Because each individual
Has to travel in a different way
And each individual
Has to go in a different inner world
Because each individual
Has a unique inner territory.

Meditation is the only way that brings you
To grace, in inner beauty, it inner realization.
But once attained
Your whole life becomes flooded with it.
Then whatsoever you touch turns into gold.

(To Herbert) -- This is your name: Swami Deva Vinamaro.
Deva means divine. Vinamaro means humbleness.

Humbleness is never a human achievement
It cannot be by its very nature.
If it is your achievement, the ego will pretend
That 'I have achieved humbleness,'
And that is a contradiction.
The ego will say, 'Look. I have become humble.
Nobody is more humble than me.
I am the humblest person on the earth.'
And the ego can go on playing the game.

Just few days before, Pope Paul
Played the drama of being Jesus:
He carried the corss to a hill nearby the Vatican
And thousands of people followed him
And he touched the feet of a poor beggar
Washed the feet and kissed the feet --
And this is pure exhibitionism.
This is showing that 'Look, how humble am I.
Nobody is more humble than me.'
But it is all drama, it is only for the show.

Real humbleness comes as a gift from god.
All that man can do is an effort to understand
The ways of the ego -- that's all.
One can watch how the ego functions
One can see its cunning and subtle strategies
Tactics, its trips,
And one can watch it in all possible ways.
And the miracle is: The more you become aware
Of its strategies and tricks and trips
The more and more those trips
And tricks and strategies start evaporating.
Just be sheer awareness this miracle happens
And one day suddenly, there is no ego
And in that moment something from the beyond
Descends in you as a gift, just as a shower.
You cannot say 'I am humble,' you can simply say
'I am no more, humbleness has happened.'
You cannot claim it as your own achievement.

Meditation helps you
To become aware of the ways of the ego
And then everything else can be left to god.

(To William) -- Deva Yogen. Deva means divine;
Yogen means meeting -- meeting with the divine.

It is possible any moment; there is no particular

Fixed moment for it to happen
Hence it is unpredictable -- it can happen right now.
All that is needed is the courage to drop the ego.
Whatsoever time one wants to take
To gather courage to drop the ego
That is the time that the meeting
Has to be postponed for that time only.
Once you are ready to drop the ego
To lose your identity,
To say totally with the heart
'I am no more' -- suddenly, god is!
It is a very strange meeting.

Ordinarily in a meeting two persons are needed.
This is a very strange meeting.
This meeting happens only when one is absent.
If two are present it never happens.
Of you are there and god is there
Then it won't happen
Because you will be the barrier.
If you are not there then it happens.
In your absence the barrier falls
The block disappears
Suddenly you are one with god
There is nothing to divide, nothing to separate.
It is like a dewdrop
Slipping from a lotus leaf into the lake.

Be a dewdrop -- allow yourself
To slip from the lotus leaf
Don't cling to the lotus leaf.
This buddhafield is only a lake
Sannyas is only a lotus leaf
You are a dewdrop on the lotus leaf
Don't cling! Slip!
And go dancing, go singing, die into the lake!
And immediately *you* are no more but god is.
And that's what you in reality are>
You are that -- 'Tat-tvam-asi'
That is one of the greatest statements ever made;
Thou art that.

No Man is an Island

Chapter #4
Chapter title: None

4 May 1980 pm in Chuang Tzu Auditorium

Archive code: 8005045
ShortTitle: ISLAND04
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Iris) -- Your name: Ma Iris. Iris is a beautiful
Name; it means rainbow.

In Greek mythology
The rainbow represents the messenger of gods
Because it is a bridge between man and god.
It joins the earth and heaven
And it is seven-colored.
Man also has seven planes of being.
Existence is seven-layered and the rainbow
Connects existence in every dimension.

My sannyasin has to be a multi-colored
Multi-dimensional person -- not one-dimensional.
The ancient idea of monks and nuns
Was one-dimensional.
they were escapists, they were avoiding life.
My sannyasin has to live in the life
With all its sweetness and bitterness
With all its days and nights
With all its summers and winters.

My sannyasin has to taste everything
Nothing has to be left untasted, unexperienced.
Only when one experiences life in its totality
One becomes aware of god; hence rainbow
Is also symbolic of *my* approach towards life.

(To Hette) -- This is your name: Swami Veet Hette.
Veet means going beyond. Hette is a dangerous name.
It means dispute, conflict.

And a sannyasin is to go beyond all dispute
And beyond all conflict.
People are continuously in dispute
About everything:
They are in dispute with others
They are in dispute with themselves,
Quarreling is their very style of life.
They are in conflict with others
And they are in conflict with themselves.
Even the so-called saints don't drop conflict.
On the contrary; they escape from the world
To escape from conflict with others.
That is easy -- you can escape from the world.
And when there is nobody else to fight with
Of course, you cannot fight with others
But then your whole energy turns upon yourself.
Your whole violence turns upon yourself.

Hence the so-called saints
Are more in inner conflict
Than the ordinary people because
The ordinary people have at least a division.
A major part of their life
Is wasted in fighting with others.
Only a minor energy remains to fight with oneself
Very little, not more than five per sent.
But the saint
Has hundred per cent energy available
And what to do with that energy?
He knows only one way
And that is to put the energy into fight:
He starts fighting with himself
He becomes destructive, self-destructive.

He does violence to himself
He becomes a masochist, he tortures himself.
And it is a very ugly fact of the history
That we have respected these pathological people
For centuries.

And of we respect these people, of course
We try to imitate them.
If we respect them, they become our ideals.
Somehow we would like to live
Their way of life one day.
And whatsoever we can do in our own small way
We try to do.

My sannyasin has to drop,
Not the world, but conflict itself.
He has to transform his energy
From conflict into harmony
From dispute into trust.
Life is too short to waste it in dispute
It is too short to waste it in fighting
This small bit of energy what we have got
Has to be transformed into a celebration because
Theirs is the kingdom of god.
But celebration is possible
Only when all conflict has been dropped.
So don't fight with others
And don't fight with yourself -- stop fighting!
Start loving! Love is my message.

(To Diethelm) -- This is your name: Swami Deva Diethelm.
Deva means god or more exactly, godliness. Diethelm
Means protector.
Or if ;you really want
to be very close to the truth
Then godliness is our protection.
We are continuously protected by divine energy
In every possible way, because we are part of it.
No man is an island -- separate, apart.
We are part of the whole,
Intrinsic part of the whole.
The whole takes every care
Just we have to learn to trust.

The more we trust
The more care flows from the whole.
The more we distrust
We stop the care that was flowing towards us.
Our distrust closes us, our trust opens us.
If we distrust we live in fear
And we live in darkness and we live in misery.
If we trust we live in joy, we live in bliss
We live in light; life becomes
A non-serious affair, it becomes laughter.
Then it has a beauty and tremendous grandeur
And utter splendor, indescribable in words
Inexpressible in language --
It can only be experienced.

And the whole secret is in a single word 'trust'.
Trust existence and you will be able
To taste the greatest joys of your life
The ultimate peaks of bliss.

(To Wim) -- This is your name: Swami Dhyan Wim.
Dhyan means meditation. Wim means resolution,
Unwavering, absolute determination.

Meditation is possible only
When one takes a jump into absolute commitment.
It is not possible
If you are only curious about it.
It is possible only
If you risk everything, if you risk all.
The curious person cannot risk anything.
He simply wants to know
But he does not want to get involved.
He wants to know from the outside.
He does not want to become a participant
Because to become a participant is risky.
First he wants to become sure.

One cannot move into the world of meditation
in a lukewarm way.

One has to boil at the hundred degree heat
Only then there is evaporation.
And meditation is a kind of evaporation.
You evaporate. What is left is totally
Something new that you had never known before
That it ever existed
You had not even suspected about it.
The old is gone, completely gone
And something absolutely new has arrived.
There is a discontinuity.
It is not continuous with the old that's why I call
Meditation is the only revolution.
All other revolutions are only called revolutions,
They are reformations.
They are just renovating the old building.
Meditation is dismantling the whole old building
And creating a totally new house, totally new
Which has no connection with the old.
It does not even resemble with the old.
For that certainly, great resolution is needed.

When the intensity is total
Meditation can happen in a single moment.

Sannyas means you are becoming committed
Your are becoming involved
You are no more a spectator now,
Your are becoming a participant
In a tremendous journey of the unknown.
Even the courage to become a sannyasin
Is something very precious because it is
The most significant decision of one's life.
It is an effort to change the mundane into sacred.

(To Ilene) -- This is your name: Ma Devagarbha.
Devagarbha means pregnant with god.

Everybody is pregnant with god --
We may know, we may not know
but god exists in us as a potentiality.
We can make it a reality any time we decide.
It is only a question of deciding

Of being decisive.
A wavering mind can't help
Otherwise one moment one thinks one thing
Another moment one thinks another thing.

A rabbi was being interviewed.
The old rabbi has died
And the synagogue needed a new rabbi.
The committee asked the rabbi,
'Are you capable of taking decisions?'
He said, 'Sometimes yes, sometimes no.'
But that's how the mind works.

Sannyas is something of the heart
Not of the mind.
When it is of the mind it is of no value
When it is of the heart
It is the most valuable thing in life
Because when it is of the heart
You start moving towards transforming
Your potential into the actual
You start becoming more and more aware
Of what you are and what you can be.

Every being, howsoever fast asleep and snoring
Is a god incarnate:
He needs only a little awakening
Just a little shaking
A little cold water thrown into his eyes.
But the ultimate decision is always yours.
I can throw cold water in your eyes --
That's what I go on doing.
And in a winter morning it hurts
And nobody want to get up: One wants to have
A little more sleep, just few minutes,
And the mind goes on postponing.
Few minutes more -- that's how we have lived
For many lives -- postponing, postponing.
We have not lived
We have been only postponing life.

By becoming a sannyasins one is taking a decision

That 'Now no more postponement.
We want to live right now.
We want to transform our being *this* very moment
And we are bent upon it.
And this can happen
Only though your own decision.
Outer help is possible
But without inner decision, no help is of any help
Because a person may be awake
And still may continue to hide behind the blanket
Keep his eyes closed.
And it is easy to wake up a man who is asleep
It is very difficult to wake up a man
Who is awake and pretending to be asleep.
It is almost impossible.

And this happens many time to sannyasins:
when they wake up for the first time
They don't want to recognize the fact
So they go on keeping their eyes closed.
They go on hoping that those dreams
That have disappeared, may come back again.
They were beautiful dreams, sweet dreams.
They toss and turn, they pull the blanket
They go underneath the blanket
They pretend that they are fast asleep
They pretend to snore.
But once you are a sannyasin
I am *really* after you.
So be aware of it from the very beginning.

(To Angelo) -- This is your name: Swami Deva Punito.
Deva means divine; Punito means purity -- divine purity.

It is achieved when you have accepted
The failure of all human effort.
When you have accepted that
'There is no way for me to know the truth, ' that
'Whatsoever I do is bound to go wrong,'
Because the doer itself is the greatest fallacy
And anything that comes out of the ego --
And that is our doer --

Leads into more and more fallacies.
When this is recognized
When this is clearly seen, one stops all efforts
One becomes still, effortless
One stops all searching, all seeking
And when everything is still
Something from the beyond descends in our being
Floods our being.
That is divine purity, that is divine bliss.

There are thousand and one names for it
You can call it enlightenment, salvation
God realization, self-realization
But one thing is absolutely certain
That man has to accept his total failure
Only then surrender happens.
In that surrender the ego disappears.
And out of that surrender is victory.

(To Roberto) -- This is your name: Swami Deva Sagaro.
Deva means divine. Sagaro means ocean.

Man appears from the outside
Just like a small drop
but from the inside he is totally different.
The inside view is that of an ocean.
From the outside we appear like small dewdrops
Because only our body is visible.
But from the inside when one is rooted
And centered into one's being
When in deep silence the clarity happens
When in deep meditation
One is able to seek uncloudedly
When all smoke of desires and thoughts disappears
When the mirror is absolutely clean
And it reflects that ;which is, then suddenly
One becomes aware of one's consciousness
Not of one's body.
In fact one forgets one's body in that moment.
Not only the body, but the mind is also forgotten.
In that moment one comes to know
The unbounded consciousness.

That unbounded consciousness
That oceanic consciousness, is our true being
That's what we are. We are not what we appear.
So don't be deceived by the appearance
Don't decide by looking in the mirror who you are
Because the mirror can only reflect the physical.
You will have to cleanse the inner mirror
And then only you will know how vast you are.
You are as vast as the universe itself.

That's why Jesus says, 'I and my father are one.'
That is a very old way of saying.
In the East mystics have used
Far more contemporary language.
The Upanishadas say, 'Thou art that.'
Mansoor says, 'I am the truth, I am God.'
And he does not mean the ordinary I.
That I is left behind, log before; in fact
Mansoor is not saying anything on his own.
It is god himself declaring through him
It is the ocean itself roaring.
Of course the ocean roars though the waves
There is no other way for the ocean
To express itself.
All the mystics are just waves in the ocean
Different waves, different expressions
But the message is the same.
That is the meaning of your name.
You have to make it also your experience.

No Man is an Island

Chapter #5
Chapter title: None

5 May 1980 pm in Chuang Tzu Auditorium

Archive code: 8005055
ShortTitle: ISLAND05
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Dolf) -- This is your name: Swami Anand Dolf.
Anand means bliss. Dolf means courageous spirit.

Bliss is only for the courageous
The coward is destined to live in misery.
He cannot get out of it
Not that misery clings to him
But just the contrary: he clings to misery.
The coward is a clinger
He always clings to whatsoever it is
He is afraid to let go anything
Even though it is misery.
His reasoning is that
Whatsoever is known, will-known is good and
whatsoever is unknown is fearful, makes him scared.
He always chooses the known
And rejects the unknown.

Misery is known, bliss is unknown.
Matter is known, god is unknown.
Science is known, religion is unknown.

It is only for the courageous spirit
To go beyond the known
And to have a taste of the unknown.

(To Uli) -- This is your name: Swami Svatmo Uli.
Svatmo means of the self. Uli means a noble ruler.

To rule others is ignoble
To rule others is violence
The rule others is inhuman because
It destroys the other, his freedom, his dignity
Because it reduces the other
From a human being into a thing.
Unless you reduce the other into a thing
You are never in the possession of him.
To be in total possession
You have to destroy his soul.
This is the ugliest act in life one can do
Hence the real ruler never rules others.
He rules himself, he is a master of himself.
His kingdom is not of this world
His kingdom is not of the outside
His kingdom is of the inner.

(To Renate) -- Your name: Ma Renate. This is a
Beautiful name. It exactly defines sannyas,
Renate means born anew -- and that's what sannyas
Is all about.

It is a process of rebirth
Of becoming twice-born.
The first birth only gives you
A possibility, a potential, an opportunity.
The second birth makes the potential actual
Transforms the possible into the real.
Only the second birth
Makes the first birth meaningful.
Without the second
The fist is a lost opportunity.
With the second the opportunity is fulfilled
You have risen to the occasion

You have accepted the challenge of life.

The first birth ends into death
The second birth knows no death at all.
It leads you into eternal life.
It is the real birth because
It is the beginning of real life.

(To Adelheid) -- This is your name: Ma Abhinava.
Abhinava means the new one.

From this moment
Disconnect yourself from the past.
Start counting your life from this moment.
After one year you will be only one year old.
The life that has passed before
Was just a dream phenomenon.
Now you have to awaken
You have to become more alert
More watchful, more conscious -- that's the work
A sannyasin has to do upon himself;
It is the most beautiful work.
Incredible are the results of it
The rewards are unbelievable.
Once you have started moving
Towards being more conscious
You become more loving, you become more blissful
You become more divine!
For the first time you start feeling that life is a great gift, a benediction from god.
And a great thankfulness arises in the heart.
That is true prayer.

(To Thomas) -- This is your name: Swami Tathagato.

Tathagato is one of the names given to Gautam the Buddha. It means one who lives in the suchness of life, who accepts whatsoever is the case. who accepts everything totally.

Even death is absolutely accepted because
His trust in existence is infinite --
It knows no bounds, it is unconditional.
It is the highest peak of meditation.
To accept all -- all the sweetness of life
And all the bitterness of life
With equanimity, choicelessly
With no like, no dislike --
Once this starts happening you become a rejoicing
You become a serenity, you become utter silence;
And a silence which is not dead
A silence which sings, a silence which dances.
A silence which is not empty.
A silence which is over full.

This is going to be your method:
Learn to accept life as it comes.
When something happens, accept it.
When it disappears, accept it.
When pleasure comes, accept it.
When it evaporates, accept it.
And the same with pain: remain non-judgmental,
Just a silent witness to all.
This is the most profound secret
Of all the buddhas, of all the awakened ones.

(To Kathleen) -- This is your name: Ma Arihanto.
Arihanto is also a name of Gautam the Buddha.
Arihanto means one who has conquered all his enemies.

There are two kinds of enemies; the first category
Consists of enemies who are outside you.
Buddha conquers them.
The awakened person conquers them:
Because he drops his enmity
Because he no more thinks of them as enemies --
That is his victory.
They may still think him as the enemy but
For him there is no enemy at all in the world.
He is friendly to everything.
That's why Jesus could say

In the last moments of his life
'Father, forgive these people
Because they know not what they are doing.'
He is praying for those who are crucifying him.
This is the meaning of Arihanto, first meaning:
Conquering the outer enemies
Not that they are conquered in the ordinary way
Not in the way of Alexander the great
But in a totally different way
They are no more enemies.
The enlightened person
Has no enmity towards anybody.

And there is a deeper meaning also
The second category:
He has conquered all his inner enemies --
The ego, the greed, the anger, the jealousy,
All those inner enemies.
They consist in fact of one
And the name of that one enemy
Which is hidden behind all these faces
Is unconsciousness -- He has conquered it
By becoming absolutely conscious.
He is full of light
There is no darkness any more.
He is only consciousness
There is no unconscious in him
Hence inside all the enemies have disappeared.
From the outside he has dropped all enmity.
He is arihanto -- he has conquered all the enemies.
The whole existence is his friend
And he is a friend to the whole of existence.
He is a lover hand he loves unconditionally.

(To Sylvie) -- This is your name: Ma Vijayo. Vijayo
Means the victorious one.

There is only one victory worth achieving
And that is of becoming conscious
Of becoming more meditative, of becoming
More silent, calm and quiet and collected.
All other victories are false, pseudo.

They don't have any meaning.
Money, power, prestige -- they are all playthings
They are not for people
Who are really intelligent
They are for the stupid ones: Stupid ones
Also need few things to keep them occupies
Otherwise they will create more nuisance.
But the really intelligent person soon becomes
Disinterested into all that nonsense.
He starts moving inwards
He starts enquiring 'Who am I?'
He starts digging deep within his own being
To find his center.
And the day the center is found
One is victorious because one has overcome death.
Once you know who you are there is no death --
That is true victory.

(To Kirsten) -- This is your name: Ma Samudro. Samudro means the oceanic.

One should not think in terms of limits one should get rid of all ideas of limitations, that's the whole phenomenon of sannyas. Knowing that "I am not the body," is the beginning of a great pilgrimage. Then knowing that "I am not the mind either," is a further step; then finally knowing that "I am not even my feeling," is the last step. In these three steps the journey is over because on the fourth step you discover your being. And that is vast, infinite as vast as the ocean, as vast as the sky. To experience it is to experience god. And to experience it is to exercise bliss, ecstasy. That is the only experience worth trying for; all else is just sheer wastage, wastage of a great opportunity in which one can find the real treasure. And one goes on collecting seashells and colored stones on the seabeach while the treasure is within you, the kingdom of god is within you.

So drop thinking in terms of limitations so that you find more and more that you are closer to the unlimited being, to the infinite being.

(To Frederike) -- This is your name: Ma Arpano. Arpano means the surrendered one.

All that I ask is -- give your ego to me -- nothing else. And the ego is your misery, your problem, your anguish. Just give it to me and forget all about it. Once you can gather the courage to give the ego to the master, all the problems that have been following you; and you have never been able to solve any of them, simply evaporate because the very root is cut. That is the meaning of Arpano; let it also become your experience.

Sannyas is true only when you are ready to offer your ego to me. And I don't ask for anything else, I am asking only for the ugly in you, the pathological in you, the psychotic in you, the mad in you. The real master only

demands your madness, and once you have given your madness, sanity arises of its own accord. It is your self-nature, nobody can give it to you. Just the arbitrary has to be removed and the natural starts growing of its own accord. Only the rocks have to be removed and the stream of your consciousness starts flowing.

(To Johan) -- Just look at me. Good.
-- Osho, just now I have so many resistance.
-- Mm?
-- Just now I have so many resistances happening.
-- They all will disappear -- everybody has them!
No need to worry about them. When you are ready to take sannyas, that means you have already overcome a great resistance, one of the greatest. The remaining one are small ones, they are not that big. And once you are a sannyasin, then I stat hitting you. Unless you are a sannyasins, I resist myself! I am very polite!... very loving, seductive! Once you are a sannyasin, then I come into my true colors! -- you don't be worried.

This is your name: Swami Anandmurti. Anand means
Bliss; Murti means image of -- image of bliss.

That's what we are potentially bound to be.
But we go astray, we become something else.
We become that which we are not
We become that which nature has not provided for
Hence the misery
Because we become schizophrenic, we become double.
One is our natural self
Which remains hidden behind the artificial self.
The artificial self is the ego and the real self
We have completely forgotten.
We have become so much identified
With the artificial.
Once in a while we have glimpses of the real
Because howsoever we forget it
We cannot destroy it -- the artificial is artificial
And the real *is* real.
The real is going to abide
The artificial is just a make-believe.
We are miserable because of the artificial self
Otherwise we are pure bliss
But we are living double lives.

A schizophrenic fell in love with a woman
And asked the woman, 'Kiss me twice --
I am schizophrenic!'
But that is the situation of everybody.
And even if you go to the psychiatrists
They are even in a far worse mess.

One schizophrenic went to a psychiatrist
And he said, 'Help me! I am always thinking
I am two persons.'
The psychoanalyst looked over the room
And said, 'All four of you?'

Everybody is split
And the split is there for the simple reason that
We have become too much identified with the false
And the false is the top layer,
Easily available, just on the circumference.

And the real is far deeper -- you have to dig it
It needs effort, arduous effort, patient effort.
And grat insistence, determination, resolution
That 'I am bound to find it,'
That 'I have to find it,'
That 'I cannot live without finding it.'
Unless it becomes a question of life and death
One never finds it.
But you have some in the right hands.
Nothing to be worried.
-- How long will you be here?
-- I go home about three days and then I will come back in November or December.
-- Come back in November, December. And by that time I will be sharpening my sword and ... (inaudible) Come back! Good.

No Man is an Island

Chapter #6
Chapter title: None

6 May 1980 pm in Chuang Tzu Auditorium

Archive code: 8005065
ShortTitle: ISLAND06
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Grazia) -- This is your name: Ma Deva Grazia.
Deva means divine. Grazia means grace.

Beauty is human, grace is divine.
Beauty is earthly, it is of the body, of the form
Grace is of the spirit, of the formless
It is unearthly;; it can appear on the earth
but is does not belong to the earth.
It happens only when one is ready
To receive god into one's heart --
To a Jesus, to a Buddha, to a Lao Tzu.
Once you become empty of yourself
God rushes in, fills you, starts overflowing
Because we are too small and he is so vast.
That overflowing divineness
Is felt as grace by others.
Something starts radiating
From the person whose heart is full of god.
Only those who are utterly blind
May not be able to see it, but if they have even
Just a little bit of intelligence
They will be able to feel it.
And grace is not something that can be proved

Because it is immaterial, immeasurable.
Science can have no approach, it is not an object.
Hence if somebody wants to deny
It is very easy to deny; to say that Jesus is mad
Not god-possessed, but simply insane
Is very easy; it can be proved.
But to prove that he is god-possessed
it almost impossible, because even god cannot be proved.
Cannot be proved -- How a man of god can be proved?
Jesus can only be felt
And that's the function of being a disciple:
Allowing yourself to feel the grace
Of the one who has tasted it.
Seeing through the eyes a the master
Feeling through his hands -- that is the only way
To have an indirect proof that god exists.
Once you have fallen in love
with the grace of a master
Your life changes radically
but one has to be available and
One has to be courageous to die to the past
So that the new can be born in you.

(To Christiano) -- Your name: Swami Christiano.
It is a beautiful name but for centuries has been
Misinterpreted. It has been given a wrong meaning.

Almost in all the languages
Something parallel to Christiano exists
And everywhere with the wrong meaning.
The meaning given in the dictionaries is:
A follower of Christ -- which is absolutely wrong.
A lover of Christ, not a follower of Christ --
That is the true meaning.
A follower is very ordinary thing.
There is a grat distance
Between the follower and the followed.
In politics it is okay
There are followers *and* the leaders.
In religion
There are not leaders and no followers;
There are the awakened ones and their lovers.
People who have fallen in love with them.
Following is very ordinary

Following means you are convinced logically
That what Christ is saying is right,
but this is only an intellectual conviction.

A lover means you are convinced
Not intellectually, not through the head
But through the heart.
You have felt the poetry of Jesus
You have experienced his tremendous quality
That he brings to the world of the beyond.
You have tasted
Something of the farther shore in him
You have imbibed his spirit: it is not a question
Of intellectual conviction at all.
Because one who is intellectually convinced
Can be unconvinced very easily.
If you have few arguments
Which prove that Christ is right
then those arguments can be criticized.
Those arguments can be destroyed.
Logic is a double-edged sword --
It is very easy to destroy any argument
And once your arguments are destroyed
Your doubts will arise.

A follower can become a doubter any moment.
Just a small logic is enough to create doubt.
For example, those who were followers of Jesus
Were waiting that he will do some miracle
When he was crucified -- it was obvious
Very obvious to the followers:
If he can raise the dead
If he can cure the blind
Why he cannot do a miracle
When his own life is concerned?
They were there waiting
That some great miracle is going to happen --
It did not happen, all their arguments collapsed.
They became convinced
they were following a charlatan:
Jesus died and ordinary man.

They went home -- happy in a way
That a burden has fallen from their heads
They are free from this man.
No need to waste any more time with this man.

When the body of Jesus
Was brought down from the cross
All those followers were not there.
Three women were there to bring his body down.
This is not just coincidence because
Those three women were not followers --
They were lovers.
It was not a question of being convinced.
It was a question of love! -- love needs no proofs.
In fact they felt more love for this man because
He was so humble, so simple, so ordinary
Such a non-egoist -- he died like an ordinary man.
These are not followers, these are livers.
Hence my meaning of your name is
A lover of Christ.

And then one more thing has to be understood:
A follower of Christ
Cannot be a follower of Buddha -- obviously
Because both the philosophies
Are different, totally different.
A follower of Christ
Cannot be a follower of Lao Tzu -- it is impossible
To make any syntheses out of these two
Unique persons.
But a lover of Christ can be a lover of Buddha
Can be a lover of Zarathustra
Can be a lover of Lao Tzu.
Love is vast enough to contain contradictions
Love is vast enough to contain inconsistencies.

Mind is a very small phenomenon.
So be a lover of Christ
Then there is no problem -- you can also love me!
But if you are a followers of Christ
If you are a Christian, then there is difficulty

Then you cannot be a sannyasin.
So change the meaning, at least in your heart
Drop the idea of being a follower.
You are not a follower of either, just a lover.
To be a lover is beautiful
To be a follower is ugly
To be a follower is political
To be a lover is religious.

(To Fritz) -- This is your name: Swami Anand Fritz.
Anand means bliss; Fritz means peace - a blissful peace.

Peace alone is not enough, neither bliss alone is enough. Bliss alone can become feverish, it can lose its cool. It can become too hot, unbearably hot. That has happened to many people. Those who have tried to reach bliss without ever making any preparation for peace; a great difficulty arises later on. When bliss starts happening, they fall in a kind of swoon, they fall unconscious. This used to happen even to a man like Ramakrishna; and the simple reason was that he had never prepared himself for peace. He had prepared only for bliss. He worked hard in prayer, but he never meditated. His whole effort was towards prayer. It is through prayer that he attained to bliss, but the bliss was so much, that he would fall unconscious for hours, even for days - once for thirteen days continuously. He was in an unconscious state, like a coma. The physiologists would say, "It is a coma." The doctors were absolutely certain it was a coma. It was not a coma at all; it was simply too much, and the body was not ready and the mind was not ready. It was as if a big voltage was going through a wire which was not meant for so big a voltage. It will go berserk. He had to learn the art of peace very late in his life.

Bliss alone is dangerous. It is excitement, ecstasy, but too hot; it is sun energy. Peace alone is also dangerous. There have been people who have tried for peace. They become so peaceful that they are almost cold, dead. The Jaina monks have done it for centuries in India. Their whole effort is for peace. Bliss they avoid - they think, the very desire for bliss is something lower; the desire for peace is higher. They become peaceful, very peaceful; in fact so peaceful that they are like a corpse. Their peace is the peace of a cemetery, not the peace of a garden where flowers are blooming and birds are singing and butterflies are flying - not a peace that is alive and dancing.

My effort here is to avoid these extremes and to create a higher synthesis of both, a synchronicity between these two. One should be peaceful. And one should grow simultaneously; both the qualities in one's being. So peace will help you to contain more and more bliss, and bliss will help you to remain warm, alive, dancing, singing, celebrating.

This is going to be your work: attain to a blissful peace or a peaceful bliss.

(To Regina) -- This is your name: Ma Anand Daya.
Anand means bliss. Daya means compassion.

Compassion without bliss is a cultivated quality.
It is a duty: We are taught
From our very childhood to be compassionate --
To the poor, to the suffering
To the ill, to the starving.
This is a morally that is taught
It is a kind of conditioning.
If you don't feel compassionate towards a beggar
Your own conscience starts pricking you.
In fact you are always in a double-bind:
If you give something to the beggar
You know, this is not right
This is helping people to beg.
This is not solving their problem.
If you don't give anything
Then your conscience says
You are not being compassionate.
You are not being human.
So whatever you do, you are in trouble.
If you give him something you feel bed
That he has exploited ;you; if you don't give
A bad taste in the mouth, a bitterness is felt
You start being angry at yourself
You start condemning yourself
That you are a miser or something.
I don't teach this kind of compassion.

Compassion to me arises out of bliss
It is not a duty, it is bliss radiating.
It has nothing to do with the person
To who you are being compassionate.
It has something to do with your inner being.
You are overflowing with love
That you want to share.
It is coincidental that the other is in need.
Even if the other is not in need
Still you will be compassionate.
He may not need your money
But you can hold his hand and sit by his side.
You can hug him -- who is not in need of a hug?

Who will not appreciate
Just a small gesture of love?
He may not be in need of money but
You can give him a rose flower -- Who is so rich
That he does not need a rose flower?
So it is not a question
Whether the other needs or not.
The basic, the most fundamental thing is
Whether you have more energy than you need
So that you can share it.

Bliss releases tremendous energy
Inexhaustible energy -- you can go on sharing.
In fact the more you share, the more you have it.

(To Klaus-Peter) -- This is your name: Swami Sahajanand. Sahajanand means spontaneous bliss.

Bliss cannot be achieved through effort. Through effort we can remove the barriers that prevent bliss from happening, but we cannot achieve bliss through efforts. That is a very significant point to be always remembered: Bliss is our self-nature; hence it cannot be achieved. It is already the case, but we are missing it because there are a few barriers which are preventing it from flowing. Those barriers have to be removed.

All spiritual work consists in removing the barriers, in removing the rocks. Once the rocks are removed, the river of bliss starts flowing. It is waiting there, just knocking on your doors: Open the doors! It is like the sun has risen but you are sitting in you room in darkness. You cannot make the sun rise - that is beyond you. But you can open your doors or you can keep you doors shut; that is within you power. If you can keep you doors shut you will remain in darkness. If you open the doors and the windows, suddenly the sun comes dancing in!

So is the case with bliss. It is something spontaneous - not a by-product of effort.

But effort is needed for something else - to open the door, to open the windows. And maybe we have not opened the doors and windows for many lives. We have even forgotten where they are. So we have to search for them. And it is not going to be easy to open them, because they have not been opened for so long. Maybe there are locks on them, we have lost the keys. Or even if the keys are available, the locks have gathered so much rust that those keys don't work - so there is much work to be done, but it is all negative work.

As far as bliss is concerned, it is our self-nature. No positive work is needed to achieve it, only a few negative approaches. This is one of the most ancient dilemmas faced by all the mystics: how to approach bliss - via positiva or via negativa ? Those who have tried via positiva live only in imagination. They have never reached to the true bliss. They only imagine, they hallucinate,

they dream. The people who have achieved have found it through via negativa. Bliss cannot be achieved through positive thinking. Remember it, because positive thinking has become too influential, particularly in the West. It is very childish. Bliss is achieved through negative thinking. In fact the very idea is unheard of. Nobody has written a single book called "Negative Thinking" and there are hundreds of books written on positive thinking. They are all rubbish!

No Man is an Island

Chapter #7
Chapter title: None

7 May 1980 pm in Chuang Tzu Auditorium

Archive code: 8005075
ShortTitle: ISLAND07
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Linda) -- This is your name: Ma Anand Linda.
Anand means bliss. Linda means beautiful.

Bliss is the only real beauty in existence
Everything else is superficial
Everything else is phony.
Only bliss is our ultimate truth
Only bliss is not false because
It comes from our deepest core
From the very roots of our being.
It arises out of the center.
Everything else is on the circumference
Except bliss -- hence the search for bliss:
It is really the search for one's own being,
It is the search for self-knowledge
It is the search to discover one's own nature.
The moment we know who we are, bliss happens
Or vice versa: The moment we are blissful
We know who we are.
Bliss is the taste of our being, the flavour
The fragrance of our being.
And once the bliss has happened --
And everybody is entitled for it

It is everybody's birthright...
If it doesn't happen, only we are responsible:
We are not searching and seeking for it
We are not really interested
Involved into the search,
We are not intense enough to go into the depth.
We talk about it but we don't risk anything.
Sannyas is the first step
Of risking for the search.
And the more you risk, the more you gain.
When one is ready to risk all, unconditionally
Immediately bliss happens.
Suddenly it starts welling up.
One's whole being becomes full of
A new kind of joy, untasted before, unknown before.
And it transforms everything:
It makes everything beautiful
It transforms everything into golden.

(To Elizabeth) -- This is your name: Ma Anand Elizabeth.
Anand means bliss. Elizabeth means consecrated to god,
Surrendered to god.

One can be surrendered to god
Out of despair or, out of bliss.
And from the outside both appear to be the same,
They are not; they are diametrically opposite.
The surrender that comes out of despair
Is of no value at all: It is no surrender,
It is failure, it is frustration.
One is doing it as the last resort
Not out of joy.
One is not going into it dancingly
One is not moving into it as a celebration.
Misery is never a bridge between you and god
And the strangest thing is that
People remember god only in misery.
When they are happy they forget all about god --
Who cares about god? For what?
They don't need, they are already happy
Things are going perfectly well.
When things are not going well
Then they start thinking of god.
They want to use god as a means

And god cannot be used as a means -- that is ugly
That is profane, that is very irreligious.

God is the ultimate end.
You can consecrate yourself
Out of joy only, out of bliss only
Then only you will not use god as a means,
There is no question of using god.
You are simply surrendering to him because
He has given you so much -- it is out of gratitude
It is out of thankfulness.
You are not asking anything
You are not desiring anything.
He has already given so much --
What can we desire?

A real religious person has no desire
To be fulfilled from god: he surrenders
In joy, in gratitude.
And that's my whole approach here
That's why I don't want to believe in god.
I want to love, to live, to laugh
To enjoy life so totally that
Out of that very enjoyment
You start becoming aware
Of the great gift that existence has given to you.
And then the natural outcome is that
A thankful starts arising out of your heart
Out of the very depths of your being --
It is not something in the head
It is not cultivated by the priests.
One cannot avoid it, it is inevitable.
If you have tasted life in its totality
If you are drunk with life

It is impossible not to feel thankful
It is impossible not to bow down to the ultimate
Not to say yes to the ultimate.
And when yes comes out of joy
It has tremendous beauty.

An sannyasin has to be blissful
And out of blissfulness, prayer
And out of prayer, the experience of god.

(To Daniel) -- This is your name: Swami Anand Jayesh.
Anand means bliss. Jayesh means the victorious one.

Bliss makes one victorious.
Money cannot make one victorious; at the most
It covers up your property
It does not make you rich, remember.
It simply helps you to forget your poverty,
That's all -- poverty remains, persists
But becomes repressed.

Wealth is a way to repress poverty
Power is a way
To repress your inferiority complex,
But you remain inferior
Power cannot make you superior.
You can become the president of a country
You can become a prime minister of a country
But you remain the same person,
Only the label changes, nothing else.
It changes nothing in you but
One can become hypnotised *by* the label.
People live by labels
People become very hypnotized by labels.

Vincent Van Gogh's paintings were not sold
So he used to give to his friends --
What else to do with the paintings?
Not even a single painting was sold.
When he died even friends
Were not ready to hang his paintings
In their sitting rooms, in their drawing rooms
Because those paintings were very strange.
To hang them there
Was thought to become a laughing stock.
Anybody will see and he will think,

'Have you gone mad or something? What is this?
What nonsense is this?'
So they will accept
Just not to hurt the feeling of Van Gogh
But they will throw the paintings in the basement
And then Van Gogh became famous when he died
And then people
Started searching for his paintings and suddenly
Paintings started coming into the drawing rooms
Of the kings and the emperors
And the prime minister and the presidents --
Even ordinary people were not ready!

One man was hanging a painting in his bathroom
Because nobody else will see except himself.
And he can tolerate it -- he is a friend of Van Gogh
And the man is dead: Just in his memory
He can suffer it.
When Van Gogh's name started becoming famous
The painting moved to the drawing room and
He was jubilant that he has a real painting.
But some critic wrote an article and proved that
It is phony, it is not true, it is not authentic
So he threw it into the basement --
The same painting.
But then there was great controversy
And other critics proved that it was authentic
Other scholars proved it was authentic.
When it was proved authentic
It came back again into the drawing room.

People live by labels! Nobody seems
To be interested in the painting itself.
The man is more concerned what others say.
And these are the power seekers:
They are always concerned what others are saying
And they completely forget who they are.
These are not the victorious people.
They may have money, they may have power
But they are poor people, very poor
They are beggars.

They real victorious people are very few.
They are the Buddhas, the awakened ones.
The are the people who have achieved bliss.
And the miracle is that
If you want to conquer the world
It is a very very arduous task because
There are so many competitors
And if you want to conquer yourself
There is no competition at all.
You can simply go in and conquer yourself --
No fight with anybody
No competition with anybody
No jealousy, no question of any politics...
But people never go inside.

Sannyas means a radical change in your life style
Turning your energies inwards
A one-hundred-eighty degree turn is needed.
And bliss *is* there, just you have to turn in.

You have to become again rooted in your being.
You have become uprooted,
That's why you are miserable.
Once you gain roots again
Into the soil of your being
There will be great greenery and great flowering
And life will become a joy.
Each moment then is so lovely, is so ecstatic
That even Alexander the Great
Will find himself poorer in comparison.
He *had* really found him poorer in comparison
When he came to India and met few mystics.
He wept! -- because he could see the point
That he has wasted his life
And these people have nothing, still
They are so blissful, so peaceful
As if they own the whole world.
And I own the whole world and I am so miserable.
So what is the point of owning the whole world?
In fact there is no point -- but it was to late.

He had gone back with a deep decision in his mind
That one he is back home
He will start pondering over the matter
Of inner journey, of inner conquest because
He has heard many stories here...
Buddha was still in the air --
Just three hundred years had passed:
Buddha was still *very* much alive.
When Alexander came, Buddha's vibe
Was still very much all over the country.
Wherever he went he found many enlightened people
Buddha had left a great chain
Of enlightened people.
And wherever he went he heard the name of Buddha
And the bliss that he had attained
And the truth and the ultimate.
He went with the decision
But he could not reach home -- he died in the middle
He never reached back home, it was too late.
Otherwise this man *had* power, *had* the energy.
If he could conquer the whole world
He could have conquered himself too,
But nobody had told him.
He was being taught by
A stupid philosopher, Plato.

He was just a philosopher, he was not a mystic.
Although he had lived with Socrates
And he had reported Socrates *very* authentically
He was a good tape recorder, but that's all,
A good computer, but that's all.
He himself was not a mystic.
He himself was in search of some mystic.
When Alexander was coming to India
He had asked him that, 'At least
Bring one sannyasin from India for me as a gift.'
But no sannyasin was ready to go.
Sannyasins are not interested in going anywhere
They are interested in going only inwards
Because that is where their real home is.
To go in and become victorious.

(To Elke) -- This is your name: Ma Anand Pakhi. Anand means bliss; pakhi means a bird -- a bliss bird.

And you look like a bird! -- just ready to be pushed out of the nest and you

will be able to fly into the sky.

We have wings but we have not used them yet. And because we have not used them, we have become oblivious that they are there. And small wings are not that small; because they can cover the whole sky, their capacity is infinite, immense, immeasurable. There is nothing more beautiful than a bird on the wing.

That's what a buddha is: a bird on the wing -- containing the whole sky under his small wings. Moving towards the ultimate frontier of existence, always moving from the known towards the unknown, never afraid of the unknown; in fact, always intrigued with the unknown. Always dropping the known because once you have known it, it is only for stupid people to repeat it. It is sheer stupidity to go on repeating an experience. The intelligent person would like new experiences, new vistas to open up, new visions. And that's what the bird on the wing represents.

So keep that as a symbol deep in your heart: all my sannyasins have to become birds. We are all living in cages -- Christian cages, Hindu cages, Mohammedan cages, beautifully decorated: on some cages the Koran is inscribed, on some other cages the Gita is inscribed, on some other cages there is something else... sayings of Buddha, Confucius, Moses. And there are golden cages studded with diamonds -- but cages are cages. We are not made to live in cages.

A sannyasin has to get rid of all cages: of religion, of nation, of caste, of ideology. You have to go on dropping all cages so that one day the whole sky opens up and becomes available to you.

That's what god is all about: the whole open sky. And freedom is the only thing worth trying for. Freedom achieved, everything follows; without freedom there is no possibility of anything.

Jesus says, "First ye seek the kingdom of god then all else shall be added unto you." That is an old type of expression, but what he means by the kingdom of god is exactly what I mean by freedom. So if I have to say, I will say, "First seek ye the ultimate freedom then all else shall be added unto you."

(To Marinus) -- This is your name: Swami Anand Vissarjan.
Anand means bliss. Vissarjan means dissolved in.

Bliss is possible only
If you are ready to dissolve into it.
Just like a river dissolves into the ocean
If you are ready to dissolve into the whole
Bliss is the outcome.
If you resist dissolution
If you try to remain a separate entity --
That's what everybody is doing:
Trying to be an ego
Trying to protect oneself, defend oneself.

Everybody is fencing oneself against the whole
Everybody is afraid of the whole because
The whole is vast, surrounds you from everywhere
And we are creating great walls, China Walls
To protect ourselves
Otherwise it will flood us, it will overwhelm us
So we make great China Walls
And hide behind them and remain small.
This is the way of the stupid man
But the majority consists of the stupid people.
The intelligent person knows that
This is futile, it is an exercise
In futility, utter futility.

We are *not* separate, no man is an island.
We are part of the continent
So it is useless to fight with the continent.
There is no need to waste your energy in fighting
The same energy can be used into celebrating.
Dissolve into the whole, drop the ego
Forget yourself that you are separate
And that is the beginning of sannyas.
Feel yourself as part of the whole.

In the beginning it is only a feeling
Slowly slowly it deepens.
One day it is not a feeling:
It is a truth, it is your being.
That day sannyas is fulfilled
You have arrived -- you have arrived home!
Then bliss is yours and eternal bliss is yours.
Then there is not death because
Once ego is dropped you cannot die
It is the ego that dies.
It is a false entity, it is bound to die.
You can put all your energies into saving it
Still, it is going to die.

Don't try to do the impossible
See the point of it: Live the whole
And forget yourself as a separate entity
And then see how beautiful it is

And how sweet it is
And how each moment becomes a benediction.

(To Gerda) -- This is your name: Ma Anand Geha
Anand means bliss. Geha means home.

Bliss is our true home; without bliss
We are homeless wanderers, wanderers in a desert.
Without bliss we are refugees
We don't have a home.
And man's foolishness is such that he
Is carrying everything he needs within himself
But he does not look in.
He goes on searching everywhere else

Except in his own being... and bliss is there!
Hence he never finds bliss.
He will find everything else except bliss
But that is the only thing worth finding.

Sannyas has to become a revolution in your life.
After sannyas you have to live
In a totally new style.
Things that you were never concerned about
Will become valuable now; for example
Money will not be so valuable as meditation
Power trips will not be valuable any more
Then inner ecstasies,
Prestige will not be of your concern any more,
But integrity, an inner integration.
You will become less and less interested
In the outer concerns of the day to day world
And you will become more and more concerned
About your subjective world,
Which has been ignored, neglected for lives
But it contains the real treasure
It contains the very kingdom of god
It contains your real home.

No Man is an Island

Chapter #8
Chapter title: None

8 May 1980 pm in Chuang Tzu Auditorium

Archive code: 8005085
ShortTitle: ISLAND08
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Jagdeesh) -- This is your name: Swami Jagdeesh Bharti.

Only two things have to be remembered.
One is meditation and the other is love.
If these two things are fulfilled
Nothing else is needed, no other religion.
This is the whole of religion:
Meditation for yourself and love for others
Meditation to go in and love to go out.
It is the same door; these are not two things.
It is like a door: When you enter
On the door it is written 'entrance'
And when you come out
On the same door is written 'exit'.
When you go in the door is meditation
When you come out it is the same door
But now it is called love.
And both have to be simultaneously grown
Otherwise one becomes lopsided.
That has happened for centuries: The people
Who have tried to meditate have become unloving
They become closed to the world
They become self-centered.
Their spirituality becomes very selfish.

It seems they are not at all interested
In anybody, only interested in themselves.
It is a kind of morbidity, it is ill
It is not healthy, they are no more flowing.
Their life has become static, undynamic, dead.
Slowly slowly they become very cold
Because without love you lose warmth.
That's what happens to Jaina monks: They are
Absolutely concerned only with themselves,
The world is not a concern.
That is one of the basic causes
Of this country's fall because
All the so-called spiritual people become
So much selfish that nobody cared what is happening
To the whole country, to the people.
Everybody was concerned only for his own salvation
And let all else go to hell.
That is none of our business
That's not really a spiritual attitude
It is very unspiritual.

Or if people are very loving
They forget meditation.
Then they become superficial
They become indulgent; then eat, drink, be merry
Then that becomes their whole life.
They are good, nice people, good company
But they have no depth, they are very shallow
And their life remains just mundane
Nothing sacred.
And the world has lived
In these two extremes, divided:
One we call the worldly
And the other we call the other-worldly.

My sannyasin has to become a bridge
He is neither worldly nor other-worldly
He is both and neither, *he is a bridge*
He is a constant flow
And he is capable of moving in and out easily.
Whenever he wants to go in, he goes in
And forgets the whole world,
But whatsoever he attains within his being --
The joy, the blessings, the peace, the silence,

He is not a miser, he does not hoard it.
He starts sharing it, he immediately comes out
Because he is very loving.
Love keeps him warm, meditation keeps him deep
And this is the ultimate balance.
To attain it is the goal of my sannyas.
Remember these two things;
This is the whole of religion.

(To Dirk) -- This is your name: Swami Prem Dirk. Prem means love. Dirk means full of justice.

Only love can be just, because only love can understand. Without love there is no understanding and without understanding how there can be any justice? One cannot be just; but for thousands of years this has been told to people that if you want to be just, you have to be indifferent; you have to be utterly detached, unloving. You have to be just an onlooker.

That's perfectly right as far as science is concerned because you are observing objects -- there is no question of loving objects. If you are observing water and hydrogen and oxygen, it's perfectly okay. Nobody can ask you to be in deep love with oxygen you can remain detached; in fact you will be detached unless you are mad. Mad people fall in love with strange things!

One madman was saying to the other that: "This psychiatrist seems to be very strange. He's talking all nonsense. When I went to him he told me that; 'You are in love with your umbrella' -- that is utter nonsense! What do you think?" He said, "Certainly -- that is absolutely absurd." And the man said, "Yes, that's what I think! It is absolutely absurd. We care for each other, we are tender about each other -- that's one thing but love is another thing! I am not in love with my umbrella!"

So it is okay with the scientific observation but as you move higher, higher than the objective world, you cannot remain detached; if you are detached you will miss the whole point. That's why science cannot know anything about love and cannot know anything about man's inner being and cannot know anything about god. It is impossible because the scientific approach itself inhibits it, prohibits it. The very approach is such, the requirement is such, the methodology is such that these things are debarred. Science cannot understand beauty and science is absolutely incapable of understanding what music is. Science can understand what sound is but science is absolutely incapable of understanding what music is. Science can understand linguistics but cannot understand poetry. Science can understand language, grammar -- everything, but what is poetry? That simply is missed. For that one needs a loving approach. If you want to understand the truth you have to be very loving. If you really want to understand the whole of life in all its dimensions, you have to approach with great love and care; you have to be very tender, soft.

And then a new phenomenon arises in you: your life becomes full of justice you cannot be unjust then; you cannot be unfair then; it is impossible. A loving person cannot be unfair.

So love as deeply as possible but remember that love should not become

an attachment, otherwise you become prejudiced. Love should not become demanding otherwise you start imposing your ideas. Love should not be possessive otherwise it becomes violent. If love can be non-possessive, non-demanding, unconditional then your whole life has a tremendous beauty; you radiate something of godliness and that radiation is what justice is: Only god is just and when you start radiating god, you are just, never before it.

(To Paul) -- This is your name: Swami Anand Svabhavo. Anand means bliss. Svabhavo means self-nature.

Bliss is our self-nature. It has not to be found somewhere else. It has to be discovered within yourself. It is already a gift by god. You are carrying it with yourself. It has been all along with you from the very beginning; still you are miserable. For the simple reason that you never search within. You search where it is not and you never search where it is. That's how one goes on missing bliss and one goes on stumbling more and more into misery.

Sannyas means a radical change; a change in the very direction of your life energies. It is a turning in, it is a pilgrimage to one's own center. Sannyas is nothing but the very essence of meditation.

Once you have known yourself, you have known all. And once you have known yourself you are the possessor of an eternal kingdom, of an inexhaustible treasure.

(To Robyn) -- This is your name: Ma Dhyanprem.
Dhyanprem means lover of meditation.

That is the greatest love
That can happen to a person.
All other loves are small things.
The greatest love is the love for meditation.
Meditation means the search for oneself.
We have completely forgotten who we are
We have forgotten the very language
How to commune with ourselves.
Whatsoever we know about ourselves
Is all false, arbitrary.

You are given a name and you think that
This is you -- but nobody is born with a name.
The name gives you an identity.
You are given a religion --
Your parents impose a certain religion on you
They impose a certain nationality on you
And these things become your identities:

One is a Hindu, an Indian
With a certain name, with a certain caste
And these become definitions but
These are all arbitrary, absolutely artificial.
You are born without them
But we remain befooling ourselves.

This is not acquaintance with oneself
And this is our whole misery
That life goes on slipping out of our fingers
And we go on remaining
As ignorant of ourselves as ever.
In fact the more time passes
The more ignorant we become.
The children
Are a little more aware of themselves.
It is not an exceptional thing to find children
Calling their own name in a third person.
An little boy can say, 'Mommy, Johnny is hungry.'
He is not still identified with Johnny,
He does not say, 'I am hungry.'
He says, 'Johnny is hungry.'
His understanding is far more deeper;
He still keeps himself aloof from Johnny.
Johnny is as far aware as anybody else.
He is just a watcher:
He has come to know that Johnny is hungry
But he is not saying, 'I am hungry.'
Soon he will forget, the distance will dissolve:
He will become one with Johnny.

By becoming a sannyasin you have to do two things.
One, the first essential step is:
To become aware of all false identities because
To know the false as the false
Is the beginning of the journey towards the real.
Once you become aware
That all these things are false --
Being Christian, Hindu, Mohammedan
Indian, German, Chinese --
These are all just arbitrary, accidental,
They have nothing to do with you.
Your consciousness remains
Absolutely untouched by them,

Then the question arises, 'Who am I?'
You are not your education
And you are not your money
And you are not your post --
Your are nothing of these things
Then, 'Who am I' -- then the question becomes
More and more poignant.
Then it takes an insistence
Then it becomes a constant undercurrent in you
That 'Life is running out
And I have not yet even known myself,
What am I doing here?
At least one thing should be done
That I should become aware who I am.'
Once this deep longing arises in you to know
Then knowing is not difficult.
As it becomes intense
You start moving towards meditation.
Meditation simply means
Becoming silent, utterly silent
Getting unidentified with the mind
Remaining absolutely still and trying to see
What is this consciousness that I am.

It takes a little time for the mind to quiet
To calm down; it has been noisy for lives
It has become a habit, but it disappears.
And the day it disappears, suddenly
All is light, all is joy, all is benediction!
You have arrived home,
You have penetrated your own being.
That is the meaning of your name.

(To Sally) -- This is your name: Ma Anand Avinash.
Anand means bliss. Avinash means eternal.

Bliss is eternal. Happiness is momentary --
It comes like a breeze and goes.
When it comes, it feels good
But when it goes it leaves you
In a far more miserable state
Than you were before, obviously

Because now you have tasted something
And now you know the taste of happiness
And the misery hurts more.

People who attain few glimpses of happiness
Are far more miserable
Than the people who have never had any glimpses
Hence the very strange phenomenon that
Poor people don't look so miserable.
It is very illogical
They should be more miserable
But they don't look so miserable
As rich people look miserable.
They live in misery, in other's eyes.
If a Westerner comes to India
He can see the whole misery of the land.
Everybody's living in misery but
People who are living are not even aware of it.
Even the beggar on the street
Does not think that he is miserable
He accepts it just as matter of course.
That's how life is:
He has known it this way from the very beginning.
His father was a beggar
His father's father was a beggar;
This is his karma and he is utterly contented.
He has no desire to be anything else.
He may have money in the bank, he may have
Every opportunity to change his business
But he is no more interested
He is perfectly happy, things are going well.
He has never tasted anything else
So he lives into whatsoever condition he is
In a state of a dull kind of satisfaction.

But the people who have tasted some joy
Some happiness, some glimpses -- they feel misery.
Now America
Is the most miserable country in the world
For the simple reason because
It has more glimpses available.
I am all for richness, for the simple reason
Because once you are aware of misery
Once you see the momentariness of happiness,

A desire arises to seek and search the eternal.
Otherwise
There is no desire to search for the eternal.
If you have tasted for a single moment
Something of joy, you are bound to look;
How you can make it an eternal state of life?
How you can be in it permanently, forever?
And that is possible.

The whole art of meditation is
To bring eternal peace, silence, joy to you.
And the miracle is:
It (can't read, words missing) from anywhere else.
It wells up within you.
Meditation simply removes
All the barriers in its path.
It removes all the rocks
And the stream starts flowing.
And once you have known that
It is nothing to do with anything on the outside
You have a great independence, great freedom,
You don't depend on anybody.
You can be absolutely joyous in your aloneness.
Your aloneness becomes luminous.
It is no more lonely, it is full of joy
It is a dancing aloneness
It is a singing aloneness, it has great beauty
And great poetry and great music.

No Man is an Island

Chapter #9
Chapter title: None

9 May 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Usha) -- Your name: Ma Anand Usha.

Remember only one thing because I want my sannyasins to be concerned only with the very essential. The non-essentials have destroyed the whole beauty of religion. And once the non-essentials start becoming important the essential is lost. And there are a thousand and one non-essential things in life. All the religions have become a great chaos, for the simple reason that the essential is lost sight of. The essential is meditation, everything else is non-essential. All beliefs are non-essential. Whether one believes in god or does not believe, it matters not at all, because those who have believed - they have reached, and those who have not believed - they have also reached. Buddha never believed in god, yet he became enlightened. Jesus believed in god, yet he became enlightened, hence the belief in god is a non-essential thing; it is only a question of like and dislike. But neither Buddha nor Jesus nor Mahavira nor Patanjali can avoid meditation. Anybody who avoids meditation misses the goal. Then he can go on believing in a thousand things but nothing is going to help - the naked truth is that all beliefs are decorations. The essential thing is that one should become silent, utterly silent; thoughtless, alert, aware. And one should start moving inwards, when one reaches one's center then all is revealed; there is no need to believe beforehand. In fact to believe beforehand is a disturbance. Then you are prejudiced and any mind that is prejudiced cannot go very far. One needs an absolutely unprejudiced approach with no conclusions, no knowledge, no belief and you will attain to the ultimate very easily. If one gets entangled into beliefs and what is right and

what is wrong and what to do and what not to do, then it becomes impossible.

In Buddhist scriptures there are thirty-three thousand rules for a monk. Even to remember them is impossible. There is no question of following - how can one remember thirty-three thousand rules? And one's whole life will be wasted in remembering those rules. And if you have to follow thirty-three thousand rules you will become a robot, you will lose all spontaneity, you will not be able to move a single inch! Your whole life will be cramped, paralyzed you will live in a prison. And Buddha was teaching freedom, ultimate freedom, and the outcome is thirty-three thousand rules. The moment he died scholars started collecting all the rules. How they collected thirty-three thousand rules that too is a miracle, a feat!

The way they followed was that of Buddha who was talking to millions of people in his long life, forty-two years he was a master, an enlightened master. He became enlightened when he was forty and remained alive up to the age of eighty-two. So for forty-two years he was teaching and he was telling different people different things - their needs were different. They collected everything, whatsoever he has said. It is as if you go on collecting all the prescriptions of a doctor which have been given to different patients for different illnesses - of course you will be able to collect thirty-three thousand prescriptions and then if you deliver those prescriptions to one single person, you will kill him immediately. Just the load of the prescriptions will be enough. He will not be able even to reach to the chemist! And he will be in such a contradiction, he will not know what is happening. He will be in a mess - if he follows this rule then some other rules are broken. If he follows that rule then some other rule is broken. You will drive him crazy! Or if he is a sensible, intelligent person he will become a hypocrite: he will pretend that he follows the rules and he will live his own private life utterly ignoring all those rules.

So there is no rule in my sannyas, no ritual; I don't prescribe anything. My whole insistence is for a single medicine and that medicine is meditation. Both the words meditation and medicine come from the same root. Medicine cures the body, meditation cures the soul.

So from today you keep only one thing in your mind. And whenever you have time - and there is no need to make a fixed time, that creates difficulties. One day you may have some work, you may have somewhere to go and then it becomes a trouble: if you don't follow the routine you feel guilt; if you follow the routine your ordinary life is disturbed. There is no need to make it so that you have to do every day in the morning, six to seven - there is no need to make any particular time. Any time will do. And there is no need even to think that you have to do it only once or twice. As many times as you get the opportunity just close your eyes and disappear within. Slowly slowly the knack starts happening. Slowly slowly something opens up. And that opening leads you beyond the body, beyond the mind, to the farther shore.
Good, Usha! Good.

(To Martha) -- This is your name: Ma Anand Dhyana.
Anand means bliss. Dhyana means meditation.

Bliss is a flowering of meditation.
Meditation is like a rose bush
And bliss is like roses.
Without meditation
There are no flowers in life and no fragrance,
One lives utterly empty, meaningless.
One's whole life remains just like a driftwood;
Accidental, with no sense of direction.
One does not know why one is doing this or that
Why one is alive at all -- for what?
One has no answers and because to know
That 'I have no answers,'
One never raises the questions
Because those questions hurt,
They make you aware of your ignorance.
One avoids the questions so that one can remain
Unaware that one's life is absolutely pointless
One keeps oneself occupied
Into thousand and one small things, tiny goals:
Achieve money, power, prestige
Do this, do that -- very short-sighted goals.
And you can achieve money and you can have power
But nothing happens out of it
Because you remain the same.
Then have no money, then have more power
And there is no end to it.
It is chasing shadows. It is such a stupid act
But everybody goes into it because one finds
Everybody else going into it
And people are imitators.

I don't know
Whether Charles Darwin is right or not
But when I look at people's imitativeness
Then I start thinking maybe he is right, that
Man has come from the monkeys.
Maybe biologically it is not true
But psychologically it seems to be very true.
All men are monkeys:
Just to see somebody purchasing a new car
And you have to purchase a new car
Somebody has a new house
You have to have a new house.

This is how you go on and on:
You go on following others
And others are following you.
It is such a foolish game
And we are moving in circles.
And one can waste one's life very easily
Because it is so short; but it is strange.
If you ask people, 'Why are you playing cards?
Why are you playing poker?
Why you are so deeply engaged into chess?'
They say, 'To kill time.'
As if they have more time than they need.
As if time is so useless that you have to kill it.

Time is the most precious thing!
Once gone it is gone forever.
And we don't have much time;
Life is really very short.
It flies so fast that between birth and death
There is not much gap
And people are killing time not knowing at all
That in fact it is just the other way round:
Time is killing you.
In Hindu language
We have the same word for both time and death
Song word 'kal' means both, time and death
Because time brings death, time is killing you
Time *is* death.
The moment a child is born he starts dying.
If he has been there just for five minutes
That means he has died a little bit.
Out of his seventy years life
Five minutes are gone, he is less alive
Than he was just five minutes before.
And it is slipping out of our fingers.

Something has to be done
And something has to be done very determinedly
With great determination and commitment
Only then meditation is possible.
It needs a focussed, intense effort.
You have to put all your energies into it.
People start meditation
Thousands of people start meditation

But only out of curiosity hence nothing happens.
One or two days or three days they will meditate
And they will say, 'Nothing is happening.'
Meditation is not like going into a movie
Or watching TV -- that just you sit and you watch
And something starts happening,
You have nothing to do.

You have to transform
Your whole structure of mind.
You have to dismantle the whole edifice
You have to find out where your reality is hiding
You have to uncover it, discover it.
It needs a persistent and patient effort.
But if one works it pays tremendously.
It is worth -- even if you have to put
Your whole life energy into it to attain it
It is worth because it is far more valuable
Than your whole life.
A single moment of meditation
Is more valuable than your whole life
Because in that single moment
You attain to eternal life
Which knows no birth, no death
And that is the flowering
That is where one becomes blissful.
Without knowing it one remains in misery
Because if one is going to die
How can one be blissful?
How can one avoid death?
Its shadow falls continuously.
In everything you are doing
There is the shadow of death
And it is deepening every moment.

Even when you are in love with somebody
Even making love, death is present.
Sometimes it is more present
In those moments when you are silent
When you are enjoying it is more present
Because in those moments
You are a little more alert, you can feel it.
It almost always happens to intelligent people
That while making love they become sad

And if not while making
Then afterwards they become sad.
And they become very much puzzled
Because it was a beautiful experience
And why they have become sad?
That beautiful experience
Has made them a little alert and now they know
Death will take everything away.
All these beautiful moments
Are not going to save them
And all these beautiful moments
Are fleeting moments, they are not going to abide
Sooner of later all will be gone.

A miserable person
Who has never know a single glimpse of joy
Will not be so aware of death
Because he lives in misery,
He himself lives in such darkness
That death cannot make its shadow.
When you are in darkness, you don't make a shadow
When you come into light
Immediately the shadow disappears.
That's why when ever you are happy
Feeling good, healthy, suddenly a shadow appears
And that shadow is of death
And that makes one sad.

One cannot be really happy
Unless one comes to know
That one's innermost core is beyond death.
To know that is the only bliss
And that's the goal of sannyas.
Meditation is the way to attain it.
Bliss is the goal.

(To Michael) -- This is your name: Swami Anand Amoha.
Anand means bliss. Amoha means non-attachment.

Misery comes out of attachment.
We become attached to things

To people, to places.
We are addicted with attachment
We cling to anything and clinging brings misery
Because life goes on changing
It is in an constant movement, it is never static
Even for two consecutive moments.
So to cling to such a life is to create misery
Because it can't remain as you want it:
Whether you cling or not, it is going to change.
Except change, everything changes.
In life only change is a non-changing phenomenon.
So the man of understanding
Never clings to anything.
Seeing that everything changes
These is no point in clinging.
It is foolish, it is unintelligent
And you create your own misery
And then you condemn the whole world.
The world is not responsible
Nobody is responsible for your misery
Except your own unawareness
Unawareness of this absolutely certain fact
That life is a constant change
Seeing it one stops clinging
Then whatsoever comes, one watches.
One remains a witness
One enjoys it while it is there.
When the beautiful sunset is there, enjoy it
But don't cling to it -- it is not a photograph
Soon it will disappear, it is disappearing
While you are watching, it is disappearing.
Soon the night will fall, but why be worried
Because the night has its own beauty.
The stars will appear.
But the clinger is such a fool that
He will try to cling with the beautiful sunset
He would like that it remains static forever.
It is good that what he asks does not happen
Otherwise we would have been bored by things.
Life never listens to our stupid demands
It goes on its own way
Undistracted by millions of fools
Calling to stop: shouting, crying, weeping.
Life never listens to anybody because
Those fools don't know what they are asking for
They will cry for the sunset
Because it is no more there and in that crying

They will miss the new appearing stars.
By the time they get free of that misery and
They start looking at the beautiful starry night.
Again the same foolishness is there:
They start clinging to it, but it is fleeting,
Soon it will be gone.
Otherwise the sunrise will not happen
They will again cry.
Their eyes are always red
And because of their tears
They cannot see what is the real.
Then they will miss the beauty of the sunrise
And so on, so forth, it goes on.
The fool goes on missing everything
The wise man enjoys everything.
He enjoys the day, he enjoys the night
He enjoys the summer, he enjoys the winter.
He enjoys life, he enjoys death.
He is a non-clinger; in con-clinging is bliss.
That's the way of sannyas:
Non-attachment, non-clinging.
Learn the art of being non-attached
And you have learned the greatest secret of life.

(To Sanatano) -- Laxmi, Sanatano wants his name to be explained?
-- Yes, he wants.
-- Sanatano? Call Sanatano first -- just call him.
-- (Mukta calls;) Sanatano.
-- Come here, Sanatano! So you have come finally! Good! How long you will be here?
-- One life.
-- Mm?
-- One life.
-- Be a little longer! (laughter) Be a little less miserly -- just one life you say? Forever! -- And a little longer! That is the meaning of your name.

Sanatano means the eternal
That which has no beginning and no end
Which has always been and will always be.
That is our reality, that's our truth.
And to live it
Is the only bliss, the only benediction.
And it is not far away; it is so close

That's why we go on missing it.
It is like a fish missing the ocean
Because it is in the ocean.
We *are* in the eternal, inseparably in it.
The eternal is in us
In fact, there is no division at all: Each moment
We are merging and melting in the whole.
To know it and life immediately becomes
A dance, a song -- and that is true revolution!

You have been a revolutionary
But that was not true revolution.
Now you have come in the most dangerous hands!
This is true revolution.
It does not change the outer structure
It is not concerned with outer structures,
It changes the very consciousness of man.
And if the consciousness changes
Then the outer structures
Will change themselves.

So good that you have come here --
I was waiting for you!
Come close you call one more. Come close.
Good.

No Man is an Island

Chapter #10
Chapter title: None

10 May 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Klaus) -- This is your name: Swami Prem Klaus.
Prem means love. Klaus means a victorious heart.

The whole structure of the society
Is against the heart; it trains the head
It disciplines the head, it educates the head.
It neglects and ignores the heart
For the simple reason
Because the heart is a dangerous phenomenon.
The head is a machine.
Machines are never rebellious, they cannot be.
They simply follow the orders.
Machines are good in that way -- they are obedient
Hence the state, the church, the parents
Everybody is interested in the head.
It is convenient for all.
The heart creates inconvenience
For the status quo, for the established order
Of things, for the vested interest.
Head functions through logic
It can be convinced for certain purposes
It can be argued, persuaded, conditioned.
It can be made Christian, Hindu, Mohammedan

It can be made Communist, Fascist, Socialist.
Anything can be done with the head.
And whatsoever you feed the head
It goes on repeating it.
It can't bring a single thing new
It is never original.
The heart lives through love
And love cannot be conditioned.
It is essentially rebellion.
One never knows where love will lead you.
It is unpredictable, it is spontaneous
It never repeats the old
It always responds to the present moment.
The heart lives in the present
The head lives in the past, hence the head
Is always traditional, conventional and the heart
Is always revolutionary, rebellious.
But you can be victorious only though the heart
Through love, not though logic.
Your victory means
The defeat of all the structures
That have been imposed upon you.
Their victory means your defeat
Hence there is a subtle struggle
Between the individual and the collective.
And a sannyasin has to be aware of that struggle
Because to be a sannyasin means you are moving
Towards being your own self, whatsoever the cost.

Sannyas means
Now you are not going to be ruled by the mass
By the crowd, by the objective mind.
Sannyas means
That now you will live into your own light
According to your own vision; your are ready
Even to commit mistakes, even to go astray
But you will not lose your independence.
And the miracle is that
When you rebel against the crowd psychology
And you become more and more independent
Suddenly you start feeling that
You are becoming one with the whole
With the universal.

So these are the three things:
The collective, the mass, the crowd,
The tradition, the church, the state,
The individual and the universal.

The individual is a passage, is a bridge
From the collective to the universal.
It frees you first from the collective
And once you are free from the collective
There is no need for you to be an individual.
You can dissolve into the whole.
That is the miracle of individuality:
It frees you first from the collective
And then, it dies in its own accord because
Its needs are fulfilled, it is no more needed.
It is medicinal, it kills the disease
Then you drop the medicine.

Your true victory means god's victory
Your true victory means god has won
Over the collective, over the dead.
But you will have to pass through
A process of individuation.
It looks paradoxical:
The sannyasin first has to become an individual --
That's what all the growth groups are meant here.
They are to help you
To become more authentic individuals, to free you
From all the social nonsense, rubbish.
Once you are freed from the social rubbish
And you start feeling yourself alive
As an individual, then the second work
Has to be done by meditative process:
They dissolve your individuality.
First become free from the society
And then become free from the self.
And to be in the no-self, in the no-mind
Is to be in god -- that is our victory.
Then there is no misery, no anguish
Then all is joy and bliss and peace
And it is eternal, it is forever.

(To Iris) -- This is your name: Ma Anand Iris.
Anand means bliss; Iris means rainbow -- a bliss rainbow.

Bliss is never one-dimensional
It is multi-dimensional.
It is not like a solo guitarist
It is an orchestra.
The solo player has its own beauty
But it is one-dimensional.
The solo flute player
Certainly has its own place but it is not so rich.
When it becomes part of a big orchestra
Then there is great richness.

The rainbow represents
All the seven planes of being
All the seven possibilities.
Man consists of seven planes.
The lowest is sex and the highest is samadhi.
And between those two
There are five other centers.
From sex one has to move upwards towards samadhi
Towards the ultimate flowering of your inner lotus.
It is the same energy
The energy is not different but
It manifests differently on different planes.

When the same energy comes to the heart
That is the fourth center, it becomes love.
When the same energy moves to the fifth center
That is the throat, it becomes prayer.
When the same energy moves to the sixth center
That is between the two eyebrows, the third eye
It becomes clarity, vision, one is a seer --
One can see everything as it is.
All mist disappears.
And when the same energy moves
To the highest plane, the seventh
That is the pinnacle -- the inner lotus opens up
One is ready to move into god.
Now there is no need to return back

No need to be again in the body
No need to be born
The lesson of life has been learned
One has ripened, one has matured,
One has become grown up.
But millions of people
Live at the lowest center -- sex.
Hence the work of a sannyasin
Begins at the sex center
Because there is the energy.
Hence I don't condemn sex because it is energy
Just we have to move it upwards.
And it can be moved upwards only
If you have a deep respect for it
If you have affection for it
If you are friendly with it.

All the religions of the world
Have been teaching just the opposite:
They teach antagonism with sex energy
And once you become antagonistic to sex energy
You lose all track of spiritual growth because
You lose contact with your own energy source.
You become uprooted from your own sources.
That's why your saints look so dead and dull,
So stupid and unintelligent:
They don't have the flavour and the fragrance
Of one who has arrived.
They stink of guilt, they are guilty people,
They are feeling far more guilt
Than anybody else in the world.
They are burdened with guilt because
Whatsoever they have been condemning is there;
Just be condemning your sex energy
You cannot get rid of it.

The only way to get rid of it
Is to transform it to a higher plane
So that it disappears from the lower.
The work of a sannyasin
Begins with the sex energy and it ends
With samadhi, with superconsciousness.
This is the rainbow, these seven centers,
This is the bridge, this is the ladder

That joins the earth with the heaven
This shore with the other shore -- the bridge.
And as you move higher
You become more and more blissful.
In fact bliss is the only criterion to know:
Whether you are moving higher or not.
As you move higher you feel more bliss
More peace, more silence, more tranquillity
More centeredness, simply joyous
For no reason at all.
Slowly slowly joy becomes your very climate.
You even start forgetting that you are joyous.
You are so joyous
And the contrary has stopped happening,
You start forgetting about it.
It is just like breathing:
One never remembers it,
Unless something goes wrong.
If your breathing is not as it should be
Then you remember it.
If it is going perfectly normal and healthy
There is no question of remembering it.
As you go higher you start forgetting --
Bliss, peace, silence, they become so natural
That you remember them only when you see others;
When you see others in deep misery
Then suddenly, the recognition comes to you
That you are no more in misery.
When you see other sad faces
Then suddenly you recognize
That your heart is always dancing
Continuously dancing, that you are
In a constant jubilation, in a celebration.

(To Brigitte) -- This is your name: Ma Anand Vandano.
Anand means bliss. Vandano means prayer.

Bliss is the only prayer I know of.
All other prayers are just pseudo prayers.
A prayer need not be sad -- it has to be lived.
If one *really* feels god, one should be blissful
Because god is -- that's enough to be blissful.
If one feels surrounded by god
Overwhelmed by god

One will radiate joy, one will radiate gratitude.
There will be a constant thankfulness --
That is prayer!

There is no need to go to the church
Or to the temple or to the mosque to say prayers.
Prayers cannot be said.
What you say in the name of prayers
Are just stupid things.
You are trying to bribe god
You are praising god, as if you can buttress him.
All the prayers have been made
In the same way as people used to
Worship the kings and the emperors:
They will go and praise the kings
They will exaggerate in their praises
And of course, the kings' ego will be puffed up
And these people will be rewarded.

It happened once: A Sufi mystic was sent to India
By the king of Iran
As a messenger to the Indian king.
The other members of his court were very jealous
Because they were not chosen and
This strange man, a Sufi mystic has been chosen.
So they were trying to find out
Some way of other to condemn this man.
They had put spies and the spies followed him
And they were sending reports what is happening
And they found many things
Particularly one thing that
The Sufi mystic had said to the Indian emperor
That, 'You are the full moon; our king is just
The moon of the second day, when you can hardly see.
From third day it becomes more visible
Fourth day it is more clear
So our king is second day's moon
And you are the perfect moon.'

The detectives were very happy,
They immediately sent a message that
'This man is praising the Indian king like this

And humiliating our king.'
So when the mystic went back
He was immediately arrested
Brought to the court and the king asked,
'How you dared? -- you called the Indian emperor
The full moon and me, just the second day moon?!'
The mystic started laughing and he said,
'You did not understand.
The Indian king was a fool because
After the full-moon there is only death.
He is just on the verge of death --
That's what I was saying.
And after the second day moon there is growth.
You are a growing person, your empire is growing.
That's what my meaning was.'

The king was very happy, the Sufi was rewarded.
The Sufi got rewards from both the kings.
Must have been a clever man;
He managed to befool both!

Our prayers have been also made in the same way:
We are trying to befool god; that,
'You are great,' that
'You are father of the whole,' that
'You are compassionate,' that
'You will forgive our sins.'
We do two things in our prayers:
We condemn ourselves and we praise god.
That is the way, the way of buttressing the egos
But god is not an ego
Hence all these prayers are stupid
They are feudalistic
They have nothing to do with religion.
They simply remind us that
We have created the idea of god as great king.
And god is not a person even
What to say about that he is a a great king.
God is a godliness, a quality.

So when I say prayer
I mean, you have to live

Blissfully and peacefully and joyfully
That is prayer! Your life should be a prayer!
You should show by your very existence
That god exists, that you are happy
That you feel blessed. Become a prayer.
Don't pray -- become a prayer!
Never pray -- be a prayer!

(To Hedy) -- This is your name: Ma Dhyan Darshano.
Dhyan means meditation. Darshano means the capacity to see.

Meditation creates clarity
It creates the capacity to see
To see that which is
Without any interference from the mind.
Ordinarily the mind is continuously interfering.
It goes on interpreting
Everything that comes into you.
It goes on imposing its old prejudices.
It never allows anything
To reach to you directly.
It distorts, colours, changes
Bits here, bits there
Drops few things, adds few things
And the whole process it so automatic that
You are not even aware what your mind is doing.

The scientists say the mind allows
Only two per cent reality to penetrate in.
Ninety-eight per cent is prevented.
So we don't know what our mind allows us to know.
Hence a Christian knows a different way
And the Hindi in a totally different way
And the reality is the same.
The scientist knows in one way
The poet in another -- the reality is the same!
But their minds are different, so different
That if you listen to the poet and the scientist
You will think as if
They are talking about two different realities.

It is only through meditation
That one drops the whole mind
With all its prejudices, ideologies.
To stop the mind from interfering
Is what meditation is all about
So you can see directly.
And the moment you are able to see directly
Immediately you are freed, you are liberated
Because truth liberates.
To know truth is to be transformed.

No Man is an Island

Chapter #11
Chapter title: None

11 May 1980 pm in Chuang Tzu Auditorium

Archive code: 8005115
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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Francesco) -- Your name: Swami Francesco.
It is a beautiful name; it precisely defines sannyas:
It means living in freedom.

The only freedom is the freedom from the mind.
All other freedoms are false.
Political, economical, ideological --
They are simply changing
From one prison into another.
While you are changing it looks like freedom
The newness of the new prison, the novelty of it
Gives you a sense of freedom but
Soon one realizes that one is trapped again.
This has been the whole history
Of human revolutions.
The very few people who have attained freedom
Are those who have attained by dropping the mind;
Becoming absolutely silent is freedom.
Living out of that silence is freedom.

(To Ivan) -- This is your name: Swami Prem Ivan.

Prem means love. Ivan means god's gracious gift.

Love is the greatest gift of god
But we go on carrying it as a potential,
We never actualize it; the seed remains a seed.
We never help it to grow into a tree
We never work hard to bring it to flowering
Hence the misery of life.

The blissful person is one
Who has bloomed, blossomed
Whose love is released
Whose love has become a fragrance
Who has expressed his heart
Who has sung his song.

(To Anna) -- Your name: Ma Anna. Anna means prayer.

God has no language
Except the language of silence, so if you talk
In Hebrew or in Arabic or in Sanskrit
You are wasting your time -- he won't understand.
There are three thousand languages on the earth
And scientists say there are at least
Fifty thousand earths where life
Has evolved almost to the same point as here.
So you can think how many languages
There must be in the whole universe.
To talk to god is stupid.

And by prayer it has been always thought
That you have to say something --
That is absolutely wrong: You have to learn
To be silent, in a deep surrender
And unsaid thankfulness, unuttered love,
That is prayer.
Say it and you have to destroy it
Say it and you have to falsify it.
Say it and you have to make it mundane.

Leave it unsaid, unmanifested
Because god is unmanifest.
If you can leave your love
For existence unmanifest
Then there is immediate communion
And that communion is prayer.
To me, meditation and prayer are not different
They are two names for the same phenomenon.

Be silent --
You can call it meditation, you can call it prayer
But learn to be silent,
Learn to listen to existence.
Rather than talking to god, listen to him!
And he is speaking:
Through the wind passing through the pine trees
And the sound of running water
And the fragrance of flowers
And the songs of the birds --
These are all his messages.
On each leaf is his signature
The whole existence it his scripture.

Learn to be silent, learn how to listen
Thankfully, gratefully, in a deep trust and love
And then you will know what prayer is.
It is a very subtle phenomenon
It is a flame in the heart, a light in the heart
A radiance in the heart, a dance in the heart!

(To Helga) -- This is your name: Ma Helga
Helga means holy.

But the word 'holy'
Has been misused by the priests for centuries.
They have made it synonymous
With the virtuous, the pious, the religious --
It is not synonymous with those words.
It is a *far* bigger phenomenon.
Piousness, religiousness, virtuousness
Are simply few aspects of holiness.

They are not synonymous with it
Just few fragments of it.
Holiness really means wholeness;
A person who is whole is holy.
A person who lives life in its wholeness is holy.
Your saints are not holy -- they may be religious
They may be very virtuous, they may be pious
But they are not holy because
Their life is a very paralysed life
Crippled life, one-dimensional.
They don't live life in its totality.
They reject much
They choose only few parts of life and they try
To remain confined to those few parts.
They are choosers
And a chooser can never be holy.

To be holy means
To live in a choiceless awareness
And to live life in all its colors
In all its possibilities.
One has to be a rainbow, *all* the seven colors.
One has to live
All the sweetness and the bitterness
The days and the nights, the good and the bad.
A *really* whole person
Is as much a saint as he is a sinner
Because he is whole!
The sinner is not whole, the saint is not whole
They are partial, they have chosen.
They are against each other: What the saint has chosen
The sinner has rejected
What the sinner has chosen
The saint has rejected
But the whole person does not reject because
To reject anything is to reject god
Because god is total: to really love god
One needs courage, the guts
To live life in its wholeness without any choice
And that's what I teach here.
My sannyasin has to be *really* holy
Holy in the sense of wholeness.

(To Heidi) -- This is your name: Ma Dhyan Heidi.

Dhyan means meditation. Heidi means nobleness.

Nobleness arises out of meditation
It has nothing to do with birth.
It certainly has to do something with a new birth
Not the ordinary birth but a birth
That happens inside you though meditation.
When the mind dies, the ego dies
And you are born anew, egoless
Mindless, as pure consciousness, then
The fragrance of that consciousness is nobleness;
Then your life has a beauty, a grace of its own.
It radiates peace
It creates an atmosphere around it of bliss.
The very presence of such a person
Brings a climate of joy.
Wherever he goes spring follows him --
That is true nobleness.

(To Michael) -- Your name: Swami Michael.
Michael means godly.

Everyone is godly
But very few people are aware of the fact.
People are fast asleep
And dreaming all kinds of things.
In their dreams
They have become something else than they are.
The dream is a distraction from your nature
The dream
Always takes you away from where you are.
Have you watched this quality of the dream? --
If you are sleeping in a room
You never dream of the same room -- never.
I have observed thousands of people's dreams:
They never dream of the same room, the same bed
The same woman they are sleeping with -- never.
They may be on the moon
They may be even on the sun, but they can't
Be in the same room where they are sleeping.
They may be with Sophia Loren
But not with the woman they are sleeping with.

And they may be elephants, lions, centipedes
Anything -- but never the person they are.

That is one of the basic quality of a dream that
It takes you away from where you are
It distracts you from your nature.
That's why very few people
Are aware of their godliness
Otherwise everyone is a god.
We come from god, we are born out of him
We are part of him, we can't be alive without him.
He is our life, he is our breath
He is our heartbeat, but we are absolutely unaware.

To be a sannyasin means
A tremendous effort to wake up
So that you can know who you are.
And the day it is known
Your life is transformed.
You live in the same world
But you are no more the same
Hence the world is no more the same.
Right now it is all misery and a night mare
Once you are awake it is paradise
The very paradise; suddenly you know
That Adam and Eve never left paradise
They had only fallen asleep and started dreaming
That they had been expelled.
It is a dream that the serpent has persuaded Eve
That 'Eat this apple.'
Now how apple can take you out of paradise?

I have been eating so many apples, just to see
Whether it can drive me out of paradise.
It has not done anything of that sort!
After at least thirty years of experimentation
I can tell you: That is all nonsense!
They dreamt, otherwise serpents don't speak.
But in dreams everything is possible
Serpents speak. It is only a dream story.
Adam and Eve are still in paradise because
There is nowhere else to go.

Even if god wants to expel, where will he expel?
The whole is full of him, the whole belongs to him
There is no other place.
There is no place where he is not.
So everywhere is paradise
All that is needed is an awakening
And that can easily be done.
Very small devices can help, mm?
Just an alarm clock can do it.
All techniques of meditation
Are nothing but alarm clocks
Simple devices to wake you up.
-- How long will you be here?
-- Ten days more, then I leave.
-- Try to wake up! (much laughter) And if you cannot then come back again! Good!

(To Eckhard) -- Your name: Swami Eckhard.
Eckhard means courageous spirit.

That is the only requirement
For being a sannyasin -- nothing else is required.
I don't ask you to be virtuous
A man of great character, moral, pious;
I simply ask one thing:
If you are courageous enough
Then everything is possible,
Even the impossible is possible.

Courage is the most fundamental religious value
Although it has never been accepted like that.
On the contrary, all the religions
Have exploited man's cowardice:
They make you afraid
And once you are trembling in fear
You are easily exploitable, manipulatable.
Then the priests
Can take you under their protections
And they can say, 'Son, don't be worried --
We will protect you, we will pray for you.
You just follow what we say, you do what we say
And we will see that you reach heaven.

If you don't follow us,
If you don't listen to us, you will fall into hell.'
And they have depicted hell so colorfully that
Anybody will become afraid.
And they have described heaven so beautifully
It creates greed.
Hell creates fear, heaven creates greed.
And between these two the whole humanity
Has been reduced into a spiritual slavery.

My sannyasin is not a spiritual slave
He is a rebel.
Religion has nothing to do with slavery
It is pure rebellion; hence I say
Courageousness is
The most fundamental quality.
And we need now courageous people in the world
So that they can destroy all these strategies
Which are rooted in man's consciousness.
They have exploited humanity so long, it is time
That it all should be stopped
And stopped forever.

(To Nelly) -- This is your name: Ma Anand Nelly. Anand means bliss. Nelly means a vigilant spirit.

Bliss is a by-product of awareness, of vigilance. Vigilance is the very essence of meditation; one has to be watchful, alert, awake. The watchfulness has to go slowly slowly deeper. First be watchful of your actions, that means watchfulness of your body -- walking, sitting, lying down, taking a shower. In all the gestures of the body you should keep a little alertness, of what is happening, of what you are doing. And you will be surprised, as you become watchful your actions take on a new quality; they become graceful, they are no more hurried. They start radiating a certain peace, a certain joy. And then the second watchfulness is about the thoughts, what thoughts are moving in the mind. No effort to interfere, no need to stop, no need to fight, just remain vigilant -- that is awareness of the mind. And if the first becomes possible, the second is not difficult; but start from the first.

Many people start from the second and find it very difficult -- it is natural. If you start from the second it will be difficult. One should start from the gross and then go on to the subtle and then to the subtlest. When you have become capable of being vigilant of thoughts, you will be surprised, they are disappearing. The more you become aware the less they are. When you are perfectly aware, they simply evaporate, a silence prevails. Bodily actions become graceful when you become watchful and when you become watchful of the mind, mind becomes utterly non-existential. All turmoil ceases. There is

pure silence, a soundless silence. Then turn to your feelings, the subtlest; your emotions, your sentiments. Then become vigilant of them.

These are the three watchfulnesses and if one can become watchful of all these three then the fourth happens on its own accord -- that you have not to do. When you succeed in all these three, the fourth is the reward: you become aware of your being. That is a gift from god, that is self-realization. Watching your feelings, feelings will also disappear. And when there are no thoughts and no feelings then you are only body and being. These two are realities: body belongs to the earth and the being belongs to the beyond. These are two realities, they cannot disappear. Thoughts and feelings are just by-products, epiphenomena; they are not realities they are both shadows, so both disappear. Body remains but now it is very graceful; being resides in the body and the body becomes the temple of the being. Now you know the body will die. But you die gracefully and you know also that your being is undying so there is no fear left.

Make your name your sadhana, your very practise, your very spiritual effort.

(To Thomas) -- This is your name: Swami Atmanand.
Atmanand means self is bliss.

Bliss is not something outside you
It is your very nature.
Hence it has not to be achieved
It has only to be discovered.
It is already the case
Just you have to dig within your own being.
You have to go inwards and you will find it.
Right now it is there
Just a connection has to be made
A bridge has be created.
And all the meditations are nothing but bridges;
Bridges between you and your own self.
Once this is understood
That bliss is not somewhere outside
Your life takes a radical change
Your search becomes inner, otherwise
People are running after money, power, prestige
Hoping that by attaining these things
They will find bliss - they will not find anything
They will only find
That their whole life has been a wastage.
With the same effort they would have arrived
At the very kingdom of god.

(To Heidi) -- This is your name: Ma Devi.
Devi means goddess.

One has to be reminded
That one is a god or a goddess.
It is only a question of remembering
It is not something that you have to become.
You *are* that from the very beginning
You have never been otherwise.
The function of the master is to remind you
To help you to be aware of the fact that you are.
The master is not to indoctrinate you
He does not give you creeds and dogmas
And doctrines and philosophies.
He simply shakes you, shocks you, so that
You can become a little awake, alert
And something that you have forgotten
Can be remembered again.
It is a forgotten language
Which can be remembered; it is just there
But on top of it there is much rubbish
Which has gathered in many many lives:
Experiences, knowledge, scriptures, ideologies --
All that rubbish has to be thrown out
You have to be emptied of that rubbish.
Once that rubbish is thrown out
Your innermost core
Shines forth like a Kohinoor.

No Man is an Island

Chapter #12
Chapter title: None

12 May 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Gertie) -- This is your name: Ma Anand Gertie.
Anand means bliss. Gertie means courageous spirit.

Bliss is only for the courageous
The cowards live in misery;
They have to, because they cling to misery.
They think misery clings to them --
That is sheer nonsense.
Misery has no interest in anybody but
They are cowardly people
They cannot let go of anything
Even though it is misery.
They think, at least it is familiar and they are
Afraid of the unfamiliar, of the unknown.
Courage simply means one thing:
Being in love with the unknown.
And that is the way of the sannyasin:
Always being ready to go into the unknown
Always ready to leave the known behind.
Then life becomes moment to moment bliss
And the bliss goes on
Reaching higher and higher peaks
Because there is no end to the unknown.

It is not exhaustible
Hence bliss is inexhaustible.

(To Agnes) -- This is your name: Ma Deva Agnes.
Deva means divine. Agnes means gentleness.

Gentleness is one of the most divine qualities
Because the first requirement for being gentle
It to drop the ego -- ego is never gentle.
Ego is always aggressive, it cannot be gentle.
It is never humble
It is impossible for it to be humble.
Its whole project crumbles if it becomes humble.
And gentle is the way to reach to god.

One should be more like water than like a rock
And remember always: In the long run
The water becomes victorious over the rock.
One should be feminine rather than masculine.
To be feminine is to be gentle
Hence even if a man becomes gentle
He starts having the grace of a woman.
And if the woman becomes hard, aggressive
Violent, then she loses all gentleness
She becomes masculine.

Friedrich Nietzsche
Has condemned Jesus and Buddha as feminine.
I don't condemn them but I agree with him:
They were really so gentle
That it is absolutely true to call them feminine.
I take it as a compliment, not as a condemnation.
A sannyasin has to be gentle.
He is not a soldier, he is not a rock.
He is water; his way is the watercourse way.

(To James) -- This is your name: Swami Samarpan James.
Samarpan means surrender, total surrender, a state of
Ultimate let-go. And James means god is our protector.

But only a man of deep surrender
Knows that god is our protector.
If you are not surrendered
You can never come to know that beautiful truth.
The unsurrendered man tries to protect himself,
Obviously, there is nobody else to protect him
He is alone and
He has to struggle and fight against everybody:
Against nature, against society.
His whole life is a struggle to survive.

Charles Darwin says
The whole history of life on the earth
Is nothing but the struggle for survival
And the fittest survive.
So you have not only to be fighting continuously
You have to prove your mettle.
You have to be more aggressive than others
You have to be more cunning than others
You have to be more destructive than others,
Only then you can succeed.

Charles Darwin knew nothing of surrender.
He has seen only the superficial history of life
He has not looked into the depths.

There have been people
Like Jesus, Buddha, Lao Tzu
Who have lived without any struggle
With no idea to survive
Who were ready to die any moment
Who were so surrendered to the whole that
There was no question to protect themselves
Or to fight for their protection
Or even to fight for their existence, yet
They lived the highest quality of life
They reached the ultimate pinnacle of joy.

Bertrand Russell says
There are three struggles in life.
One is with nature; science arises out of it.
Another is with society;
Sociology, morality, ethics, these arise out of it.
And the third is
The struggle of man with his own instincts;
Out of that struggle religion arises.
Now he has explained everything
With a single idea of struggle.
These is no need for any concept, for any
Hypothesis for surrender in his vision of life
But his vision of life is not of much depth.
It is the same: It is really nothing but
A reinterpretation of the Darwinian hypothesis.
Bertrand Russell also lived
Without knowing anything of meditation.

Meditation's whole secret is surrender, trust
And then a totally different dimension opens up.
Suddenly you know god protects you
You are safe, you have always been safe
You were unnecessarily struggling.
There was no need to struggle
You were simply wasting your energy.
You would have rejoiced with the same energy.
You would have danced with the same energy.
Your life would have been
A beautiful flowering and a fragrance
With the same energy
That you wasted in fighting, all kinds of fights.

(To Detlef) -- This is your name: Swami Veet Detlef.
Veet means go beyond, transcend, surpass. Detlef
Means the son of the people.

Sannyas is a rebellion:
Rebellion against the mass psychology
Rebellion against conventions, traditions
Rebellion against all that is old and rotten,
And the people represent the old, the rotten.

They live by it, that is their way of life.
They live in superstitions
All kinds of superstitions.
They call those superstitions religions:
They may be Christians, Hindus,
Mohammedans, Jews -- it makes no difference.
Just different traditions, different superstitions
But superstitions all the same.
Different traditions
But traditionalism is the same.
Different conventions
But the mind of a conventionalist is the same.
They are all conformists
They cling to the status quo, the established.
They are not courageous enough to be individuals.

So from this moment
You are no more son of the people but son of god.
Enough is enough -- be finished with the people!
Get out of the crowd and start living on your own
According to your own light.
It is going into danger
It is going into insecurity
But tremendous is the joy of danger
And great is the adventure of insecurity.
Only those few fortunate ones grow
Who dare to drop out of the crowd.
Jesus, Buddha, Zarathustra
These are all dropouts
Otherwise Jews are not so bad people:
They would not have crucified Jesus.
He must have become *really* dangerous:
Dangerous to the very structure of the society
Dangerous to all the values that
The rabbis have lived for centuries.
If they decided to kill Jesus, he must have
Provided all kinds of reasons for them.
Ordinarily they are not that bad people
Because before Jesus
They have not done anything like that
And since Jesus also
They have not done anything like that.
Jesus just have travelled *really*
Towards individuality, total freedom.

I call Jesus a real sannyasin.
And so is the case with Buddha
And Zarathustra and Lao Tzu, all the great ones
They have not followed the masses.
To follow the mass, to follow the crowd
Is to remain stupid, is to remain adjusted to
The lowest intelligence
The lowest strata of the society.
If you really want to be a peak of intelligence
You have to be all alone.
So from this moment drop that idea
Of being a song of the people
Transcend that very idea.

(To Diane) -- This is your name: Ma Swargo.
Swargo means paradise.

We have never lost paradise
We are still in paradise because
There is nowhere else to go;
Just we have fallen asleep and we have started
Dreaming thousands of other things --
They are all dreams.
Somebody is dreaming he is a tiger
And somebody is dreaming he is a dog
And somebody is dreaming he is a man
And somebody is dreaming something else
But these are all dreams.
The moment you wake up
You are nothing but a drop of god.
And a drop of god
Is *as* much godly as the whole of god.

If you can understand a single dewdrop
You have understood all the oceans
Because it contains the whole secret.
If you can understand the formula H20
And that formula contains all the oceans,
Not only of this earth; wherever water exists
That formula contains in miniature
The whole of god.

But that awareness comes only through
A constant persistent effort for awakening.
That's what sannyas is all about.

It is not learning a new philosophy
It is learning a new way of being conscious.
All that we know up to now
Is only ways of how to fall asleep
How to remain asleep
How to make your sleep more comfortable
That's all.

Our education, our society, they all teach us
How to remain comfortably asleep.
The more comfortably asleep you are
The more in a coma you are.
To be in contact with a master means
A disturbance.

Ouspensky has dedicated one of his books
To George Gurdjieff, his master.
In his dedication he says
'To Georges Gurdjieff, my master
The disturber of my sleep and dreams.'
A master has, out of necessity
To disturb your dreams and your sleep.
So only very few, chosen few, who have guts
Can remain with the master
Otherwise others escape.
Those who are seeking consolation
This is not the place for them.
Those who are seeking awakening
Then this is the place for them.
This may be the only place right now
Upon the whole earth
Where awakening is possible.
Consolation is available anywhere
Thousands of people are offering consolation.

So let that decision
Take a deep root in your heart:

That this is a decision to wake up
And whatsoever the risk and whatsoever the cost.
Once you have become absolutely decisive
It is not difficult, but all depends on you.
I can help, I can show the way
But you have to follow it.
The Buddhas can only show the way.

(To Joe) -- This is your name: Swami Anutoshen.
Anutoshen means deep, deep contentment.

A sannyasin has to learn
A very paradoxical thing:
He has to be utterly discontented
With the outside life: With the society
With the state, with the church
With all that is established
And he has to be at the same time,
Utterly contented with himself.

If you are discontented with the outside
And contented with yourself
A revolution starts happening.
People are living just the other way round:
They are contented with the society
With the established values,
They are discontent with themselves;
Continuously condemning themselves
Continuously devaluating themselves.
It has to be changed.

Love yourself, respect yourself.
Unless you love and respect yourself
You cannot enquire withinwards
You cannot penetrate the inner mystery.
The doors open only
For those who are in deep love with themselves.
And you can move in your interiority only if you
Have become utterly frustrated with the outside.
If some hope is still there
You will linger upon; you will say,

'Let us try this, let us try that.
Maybe something still can happen; I may still
Get some joy, some bliss from the outside.'

Be utterly hopeless about the outside.
There is no hope.
When you have
Completely become hopeless about the outside then
The energy starts turning in on its own accord,
There is nowhere else to go!
You are no more interested
In money, power, prestige
Then your whole energy turns in
And that turning in is sannyas
That turning in is meditation.
And once you have tasted your own being
Then life is a sheer joy, an utter beauty
A tremendous benediction.

No Man is an Island

Chapter #13
Chapter title: None

13 May 1980 pm in Chuang Tzu Auditorium

Archive code: 8005135
ShortTitle: ISLAND13
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Anna) -- This is your name: Ma Dhyan Anna.
Dhyan means meditation. Anna means prayer.

It has been the ancient idea that
Meditation and prayer are totally different,
Not only different but polar opposites.
Hence in the past religions became divided.
There were two kinds of religions.
One, those who belong to prayer --
Christianity, Judaism, Mohammedanism, Hinduism;
And the other category was
The religions that belonged to meditation --
Taoism, Buddhism, Jainism.
But in *my* vision the very division is wrong.

Meditation itself
Is the essential core of prayer.
There is no prayer without meditation
And there is no meditation
Without a prayerful heart; they are indivisible.
To divide them is to kill both of them.

It is like cutting a man into two parts,
The left and the right: The man will be dead!
You can keep the parts
But the parts will not be alive.

Life is possible only with the whole
Only the whole is alive, never the parts.
The parts are also alive
When they function *in* the whole.
Take them out of the whole
And they lose all meaning.
Meditation is beautiful, prayer is beautiful
But in a deep togetherness.
Meditation means getting beyond the mind
And that's exactly what prayer means.
Their ways are a little bit different
But they enter into the same temple
From different doors.
The doors are not so relevant.

Prayer also gets beyond the mind
By entering into the heart.
Its emphasis is on the heart.
Meditation also gets beyond mind but
Its emphasis is on *getting* beyond the mind.
The ultimate result is the same:
Both bring to you a profound silence
A wordless state of consciousness.
Only in that state of silence
One can encounter reality
Because one's vision becomes absolutely clear,
There is nothing to debar, nothing to obstruct.

So I am giving you a name which means
Meditative prayer or prayerful meditation.
My sannyasins have to become
The ultimate syntheses.
The future needs a religion
Which is not divided on any point;
A kind of universal religiousness,
And this will become the very cornerstone.

(To Dennis) -- This is your name: Swami Dhyan Dennis.
I am giving you a very paradoxical name
Because reality *is* paradoxical;
It contains all the polar opposites in it.
Seen in the right perspective
They are not thought to be *as* opposites,
They start looking as complementaries.
Hence the paradox
Is only from the lower world of thinking.
When you reach yourself
To the peak of no-thought, there is no paradox;
You suddenly see the unity of all the opposites.
In the ultimate
The day and night meet and merge
Life and death meet and merge
Summer and winter meet and merge --
There is no difference.

Meditation means awareness
Watchfulness, vigilance.
And Dennis represents the god of wine;
It means drunkenness.
If you think about them they are opposites:
Either you can be drunk or you can be aware
If you are aware you cannot be drunk
But this is from the lower world of thought.
From the ultimate, looked from the high above
The meditator is the real drunkard:
He is drunk with the divine,
He is drunk *and* aware at the same time
Simultaneously -- that is one of the most
Incredible experiences of life,
To be both together.
It is very difficult
To understand it intellectually
Because intellectually they are opposites.
Intellect cannot conceive
That they can happen together
But that is intellect's limitation.
When physicists for the first time discovered
That the ultimate particle, electron
Which is the constituent of all matter,
Behaves very paradoxically
They were at a loss -- to describe it:

It behaves as a particle
And also as a wave -- simultaneously.
It was impossible
For the scientists to describe it.
Either something can be a particle --
A particle means simply a dot,
It can't be a line, simultaneously.
A line means many dots
A single dot is not a line. A wave is a line.
For many years there was a great controversy
How to describe it
Because it does not fit in the ordinary logic.
Then they have to listen to reality.
What can they do?
If reality is behaving in that mad way
We have to describe it the way it is behaving
We have to put our logic aside;
Our logic can't be *that* important.

They tried in every possible way
To make some logical statement
But is was impossible.
Finally they decided, that it is both together.
Since that day, physics has become metaphysics.
Since that day
Physicists have started talking like mystics,
They had to. And now no great physicist can say
That mystics are paradoxical;
Now they know themselves that
You cannot avoid paradox
When you encounter reality.

The physicists
Have encountered reality in an objective way
The mystics
Have encountered reality in a subjective way.
The physicist has gone into the object
Deep to the ultimate core
And the mystic has gone into consciousness
Deep into the ultimate core
And both have come the same conclusion:
That it is paradoxical.

So your name will mean alert drunkenness.

Now it is up to you
To figure it out what is means!
It may take your whole life to find out!
But if you can find it out
You would have discovered something
Of immense value.

(To Margret) -- This is your name: Ma Anand Dwaro.
Anand means bliss. Dwaro means a door.

Bliss is the door to the divine.
It is only through bliss what we can
Create a bridge, between us and the ultimate.
Never try to approach god through misery --
And that's how people try:
They go on crying and weeping in deep anguish,
They remember god only
When they are in utter misery.
Whenever life is going good, who cares about god?
But those are the real moments to remember god
When life is going good.
Almost everybody thinks once in a while
Of religion, meditation, prayer, god,
But almost at the wrong time:
When you are in some misery.
A beloved has died - then you remember
But not while making love
And the right moment is *while* making love.
But that is the time
We don't bother at all about god.
Even if he knocks on the door, we won't open;
We will tell him, 'Wait! Don't disturb!
Leave us alone, Don't you have any sense?
Is this the time to disturb, to interfere?'
But those are the moments
When you are enjoying, flowing, flowering
When you are in a dance -- right moments
When just a little bit of remembering
And the door can be open unto you.

Jesus is right; he says,
'Knock and the door shall be opened unto you.'

But he has forgotten one thing that
Don't knock at the wrong times.
Knock at the right time.
He says, 'Ask and it shall be given to you.'
He is perfectly right but
This is a half statement.
The other, far more important half is missing:
Never ask at the wrong time.
And the right time to ask is
When there is nothing to ask but only to thank.

In fact god functions almost like banks:
If you need money, they won't give it to you
If you don't need, they will chase you!
So whenever you ask something
You desire something, god escapes immediately!
He is the oldest, ancientmost Jewish banker!
When you don't need ANYthing
When your life is fulfilled and contented
Just remember him
And he is just standing by your side
Ready to shower everything upon you.
This is one of the fundamental laws of life:
It is not for beggars, it is for emperors.

My sannyasins
Have to learn the way of the emperors.

(To Gottfried) -- This is your name: Swami Anand Chaitanyo. Anand means bliss. Chaitanyo means consciousness.

Remember these two words -- they are key words:
Be blissful and be conscious
Be blissfully conscious, be consciously blissful
And then you need not bother about anything else.
The whole of religion
Is contained in these two simple words.
No need to believe in any god
No need to believe is any afterlife
No need to believe in any heaven or hell,
In fact, no need to believe at all.
If you can follow these two words in your life

If they can become a climate around you
If you can imbibe them as a style of your life
Then all else will follow on its own accord.

(To Gudrun) -- This is your name: Ma Prem Sonyo
Prem means love. Sonyo means gold.

Love is the most precious thing in life.
Love as much as you can,
Don't be a miser in loving.
People are miserly;
They want everybody else to love them
But they don't give anything.
This is the misery of the whole world.]

This world can OVERflow with love
But the problem is: everybody wants to grab
And nobody is ready to give;
Hence people start starving.
And this is a far greater starvation.
Just as the body needs nourishment
Your soul also needs nourishment;
Love is your soul's nourishment.
But for thousands of years
We have been conditioned against love.
And everybody goes on hoarding, as if
If you can give love, you will be losing something --
That is not the economics of love.

If you give you will have more.
It is an inexhaustible source
You cannot exhaust it. You can go on giving
You will never be empty of it.
If everyone starts giving love
instead of talking about love
This very earth can become a paradise.

One old man went to the doctor.
He was looking very fragile, very weak.

The doctor examined him, a thorough examination --
Must have been a German hospital
Because in India you cannot find
Anything like 'thorough examination'!
German doctors really go to the very roots.
Even he had not said what he was suffering from,
The doctor immediately told him,
'Undress,' so he undressed.
He examined his whole body and then said,
'But I don't see anything wrong.'
The man started giggling and he said,
'But my teeth are aching!'
The doctor said, 'Why didn't you say it before?'
And the man said, 'I thought you were going
To the very root of the problem.'
But the doctor said, 'It is good.
I have looked at your body.
Teeth will be taken care of
But one thing more I have to suggest to you
That you cut your sex life to half
Because you are old and you are weak
And if you don't cut your sex life to half
You will die soon.'
The man said, 'Okay, but which half? --
Thinking about it or talking about it?'

But that's how people's love life is:
Thinking about it and talking about it.
That is their whole love life.
Nobody is really sharing, giving.
My sannyasins have to love to give, share,
And share with the whole existence.
Not only with human beings --
With trees, with rocks, with the stars
With the moon, with the sun.
Be in a loving state constantly
In a deep love affair with existence.
That is prayer, that is meditation
And that will transform you,
That will bring a totally new being in you:
You will be reborn through it.

No Man is an Island

Chapter #14
Chapter title: None

14 May 1980 pm in Chuang Tzu Auditorium

Archive code: 8005145
ShortTitle: ISLAND14
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Shakuntala) -- Your name: Ma Shakuntala Bharti.

Remember only one thing because
I have reduced sannyas to its bare minimum --
And that is meditation.
Everything else is peripheral.
Everything else can be dropped
But meditation cannot be dropped.
That is the only essential thing
Which no religion can dare to drop.

There are religions which believe in god
There are religions which don't believe in god;
Even the concept of god
Is not very essential for a religion.
There are religions who believe in many lives
And there are religions
Who believe only in one life;
Even that is not essential.
Those are all hypothetical things.
But there in so religion possible

Which can drop meditation
Which can be non-meditative.
All the religions meet on one point only
And that is meditation.
Whether they call it prayer or meditation
It doesn't matter.
Those are different names for the same state,
A state of inner silence.

And the miracle is:
Ordinarily your inner world
Is full of thoughts, desires, dreams;
When all these have been dropped
Through being aware of the whole process of mind;
Nobody can drop them by any act,
They drop on their own accord
If you are simply watching them
With no effort to drop them.
Just by watching a distance is created.
Slowly slowly
The watcher becomes different from the watched
And the moment the distance is absolute clear
The watcher disappears, it becomes disconnected.
It becomes uprooted from your being.
This moment it the moment of radical change:
Here thoughts, desires, the whole mind disappears
And suddenly a new being explodes in you.
That being can only be called love.

The word that comes closest is 'love'.
A man who has no mind to cling to
Becomes full of love.
Meditation helps
To get rid of the mind, on the one hand,
And on the other hand
It helps you to become receptive
For the energy called love;
It descends from the beyond.
It is alight, eternal light and delight too.
And the moment one knows what love is
One has tasted eternity, on has tasted god!

Jesus is perfectly right when he says,
God is love. He is talking about
This innermost experience of meditation.
So my sannyas has no other peripheral hypothesis.
Nothing has to be believed in
No rituals to be performed
But a constant watchfulness.
And whenever you have time
Then sit silently, just looking at your own mind.
Let your mind be the screen on which
Pictures move and you are just a witness --
Don't forget the witness, go on remembering that
'I am only a witness.'
This simple process
Can do the greatest miracle on the earth because
It brings buddhahood, it brings enlightenment
It brings awakening.

(To Yves) -- This is your name: Swami Anand Yves.
Anand means bliss, blissfulness. Yves means a beloved disciple.

Bliss is possible only if you become a disciple.
The process of becoming a disciple
Is the process of renouncing the ego.
Ego is the cause of all misery.
Once ego is surrendered there is nothing
To prevent you from becoming blissful.
The master-disciple relationship
Is only a device, a strategy
To help the disciple to drop the ego.
It is very difficult
To drop it by yourself, all alone.
It is possible, it is not impossible.
Once in a while it has happened
But those are exceptions
And exceptions only prove the rule.

The rule is that you will need a certain device
To support you, to help you because
To drop the ego means
To become so vulnerable, so insecure, so open

That one becomes frightened, one again closes up
One again clings to the ego because
You don't know anything else except the ego.
Dropping the ego is like death.
It is possible only
In a deep love affair with a master
That slowly slowly you can gather courage.
As you trust in the master grows
It becomes possible for you to risk.
And the moment you are ready to risk the ego
Bliss starts flowing from every nook
And corner of existence towards you.
It is the rock of ego
That prevents bliss from reaching to you

To be a disciple is the whole science of religion
Because through being a disciple
The ultimate bliss opens its mysteries to you.
In fact, except your ego
There is no other problem in the world.
All other problems are by-products of the ego.

You have a beautiful name
Now this name has to be made a reality.
Sannyas is a first step towards that realization.

(To Nasser) -- This is your name: Swami Dhyan Nasser.
Dhyan means meditation. Nasser means victorious.

It is one of the qualities of god
Described in Koran.
Koran describes ninety-nine qualities of god.
One of them is nasser, the victorious.

We can't be victorious.
If we allow god to pass through us
Then the victory is ours,
We can't be victorious on our own.
On our own we are going to be defeated

On our own there is no hope.
We are so tiny, like dewdrops,
Dewdrop on a leaf of grass --
That's how Mahavira used to describe man's life.
A little breeze and the dewdrop is gone
Or the sun rises and the dewdrop evaporates.

We are very small:
Unless we drop ourselves in the ocean of god
Unless we become oceanic, we can't be victorious.
We can't be victorious *as* ourselves
We can be victorious only through god.
And that's what meditation is:
It is allowing god to pass through you
Not preventing him. Removing all the barriers,
Barriers of thoughts, desires
Memories, imagination; removing *all* the barriers
So you can simply become a pure passage
And god can flow though you.
Then your life will have the taste of victory
Of tremendous joy, of bliss, of benediction.

(To Peter) -- This is your name: Swami Nirmal.
Nirmal means pure.

Man's consciousness is eternally pure
But it becomes covered with many layers of dust;
Like a mirror.
Although the mirror remains pure
The dust cannot destroy the mirror
But the dust can destroy one thing:
It can hide the quality of the mirror
The quality of reflecting reality.
The mirror remains the same
No change in the mirror happens
Through the layer of dust
But is no more functioning
It becomes non-functional; it cannot reflect.
The sun rises but not for it
The night becomes full of stars but not for it
The rose opens but not for it
The lake reflects the moon but not for it.

It is there but a layer of dust
Is preventing its qualities to function.
That's our situation: Our consciousness is pure
But our mind is a layer of dust and nothing else.

Sannyas means becoming aware of this fact
And putting the mind aside.
Use it when it is needed; it has its utility
It is a good machine, it is a biocomputer
It has all the memories, all the information --
So whenever you need it, use it.
But there is no need to allow it
To cover you for twenty-four hours
Day in, day out, year in, year out.
It should be put aside when it is not being used
And the consciousness should be allowed
To reflect reality -- then god is everywhere.
Once your consciousness reflects that which is
You know. God need no proof.
Only god is and nothing else is
Every form is a manifestation of god.
And to know it, is to rejoice because that means
There is no death, no misery, no darkness.
One has arrived home!

(To Paolo) -- This is your name: Swami Nirdosh.
Nirdosh means innocent, innocent like a child.

Man has to become a child again
Only then he is really aware
Of the beauty of existence
Of the wonder of existence.
That very awe is the beginning of religion.
But it happens
And it is bound to happen, it cannot be avoided,
It is almost a necessary evil that
Every child will have to lose his innocence
Because he will have to be educated
He will have to be taught certain languages,
Science, geography, mathematics
Certain essential subjects.
He will have to be an expert in a certain branch,

A doctor, an engineer, a scientist.
Life's requirements are such:
He cannot be left alone.

And all this education takes away his innocence;
He becomes knowledgeable
He becomes full of information
And he forgets the joy of wonder
Because now he thinks he knows
So what is the point of wonder?
He forgets the immense dimension of awe.
Nothing surprises him --
That is a kind of spiritual death.
He becomes *very* useful for the world
He become clever, cunning, he becomes powerful
Because he has a certain utility in the world.
He becomes a commodity in the marketplace,
He is purchasable, sellable.
The greater his knowledge, the more is his price,
But something of great value is lost --
That has to be regained.

Sannyas is nothing but
An effort to regain the paradise lost.
It is a conscious effort to put aside knowledge
So that you can again look like a child:
Innocent, with the same eyes of wonder.
The day it happens you are transformed
Your life starts having a dance
Your heart starts singing again,
A forgotten language is remembered
Again everything is full of surprise.
The whole existence is full of wonder
Everything is mysterious, miraculous.

This whole mystery and miracle
Is condensed in a single name, god.
God is not a person
But this whole experience of mystery
This unending pilgrimage from one peak of wonder
To another higher peak of wonder
From one awe into another awe,

This is what god is all about.

Jesus says, 'Unless you are reborn again
You will not enter into my kingdom of god.'
That's exactly what he means:
Be innocent like a child.
That is going to be
The work for you to do upon yourself.

(To Doris) -- This is your name: Ma Anand Sindhu.
Anand means bliss; Sindhu means ocean -- an ocean of bliss.

Our body is small, out mind is small
But our being is vast -- as vast as the ocean;
In fact, vaster than any ocean because
Even the greatest ocean has its limits
But our being has no limits, it is infinite.

It has three qualities.
The first quality is truth.
When you experience your being
For the first time you taste something of truth.
Before that
You had known only theories about truth.
It was like a man who has known much about food
But has no experience of eating anything at all.
It is like a man
Who understands everything about water
And is thirsty: He knows the formula, H2O
But that formula is not going to quench his thirst.
He understands intellectually what water is,
Of what it is constituted
But he has never seen water
He has never drank water
He has never tasted the coolness, the contentment
That comes when your thirst is quenched.

Truth we have not known
We have only heard many theories about it.

Those are all hypotheses.
When you enter your being
Beyond the body, beyond the mind
The first taste is of truth
And the second taste is of consciousness.
Otherwise consciousness is only a word.
People are fast asleep,
They don't know what consciousness is.
They are not conscious at all,
They are like robots, functioning like machines.
And the ultimate, the third thing
Is bliss, anand -- that is the peak.
As you go deeper into yourself
First you encounter truth
Then you encounter consciousness
And at the very core of it, you encounter bliss.

The way to this bliss is
To this oceanic bliss is
Becoming unidentified with the body-mind complex.
One has to remember constantly that
'I am not the body,' that 'I am not the mind,'
That 'I am the watcher, the witness.'
Slowly slowly it becomes so natural
That you need not remember it,
It is simply there, an undercurrent;
Even in your sleep you know that,
'I am not the body, I am not the mind,
I am the witness.'
Even in your dreaming you know
'I am the witness of the dreams.'

When this witness has deepened so greatly
You are on the verge of a breakthrough.
Then any moment all boundaries disappear
And suddenly you are unbounded, infinite.
That's the goal of sannyas
That's the goal of all religion as such:
To become infinite.

No Man is an Island

Chapter #15
Chapter title: None

15 May 1980 pm in Chuang Tzu Auditorium

Archive code: 8005155
ShortTitle: ISLAND15
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Valeria) -- This is your name: Ma Dhyan Valeria.
Dhyan means meditation. Valeria means determined resolution.

Meditation needs a very determined heart.
The wavering mind
Is incapable of going into meditation.
It needs an unwavering perseverance
Because it takes time.
For so many lives we have lived non-meditatively
That is has become almost our nature.
That non-meditativeness surround us like a rock
And it has to be broken.
And unless we break the rock
Our inner nature will never manifest itself.

So if one meditates one day
And hopes to attain something and finds
That nothing has been achieved and drops the idea
Then he will never be able to go
Into the world of meditation.
It needs an absolute commitment that

Whatsoever happens, irrespective of any results
I am determined to go into it and
I am ready to wait and I am ready to risk all.
The deeper the resolution
Greater the determination
Easier becomes the process.
If the determination is total
And the intensity is absolute
It can even happen in a single moment.
It all depends on your intensity:
A passionate love affair it has to be.
One cannot just play around with the idea of it.
It has to become one's life.
And it is worth risking all because
There is nothing more precious than it.
It opens the door to the divine treasures
To the eternal kingdom of god.

(To Mario) -- This is your name: Swami Dhyan Mario
Dhyan means meditation. Mario means rebellion.

Meditation is the only rebellion there is,
The true rebellion.
All others are only pseudo coins.

One can change the social structure, the political structure
But if man remains the same inside
Nothing is changed.
He will again do the same things,
Maybe labels will be different now.

For example, in Russian revolution
Capitalists disappeared
The proletariat disappeared, the division
Between the poor and the rich disappeared;
A new division appeared: The division
Between the powerful and the powerless.
It is the same game
Now just the names are different.
Now those who are in power
They are the rich people.

And those who are not in power
They are the poor people; revolution has failed.
And that has been the case always:
All revolutions have failed.
Only few rebellious people have succeeded.
A Buddha, a Zarathustra, a Jesus,
They transformed their consciousness
And they lived in a total different way.

If we really want
To change the whole earth into a paradise
The only possible way
And I say *the* only possible way
Is to create *as* great a meditative force
In the world as possible.
If millions of people are meditators
Then we can change the world because
The meditator is no more interested in ego trips
Otherwise, you distribute the money --
The ego trip comes in a new form:
It becomes a power trip
Or some other form, but the division will continue.

Unless from your innermost core
The ego disappears, it dies totally
Without leaving any trace
No revolution can succeed.
Hence I am not interested in changing the society.
My whole interest is in the individual.
All social revolutions have failed,
Now the time has come to think of the individual
And focus whole energy on the individual.
The individual is the only hope.
If millions of individuals can change
Through meditation if they can realize
A kind of egolessness
Then they will create a society, naturally
Spontaneously, which will be classless.

To Burkhart -- This is your name: Swami Dhyan Burkhart.
Dhyan means meditation. Burkhart means courageous spirit.

Courageous spirit is one of
The most essential things for a religious man.
Without courage nobody can be religious.
Cowards can't afford to be religious
Because it is a journey into the unknown
Into the uncharted.
It is going to the farther shore.
There is no guarantee that one will reach
No guarantee even
Whether the farther shore exists at all.
It needs really guts to drop that which you have
For that which is just an idea right now.
It needs tremendous idealism
It needs a poet not a mathematician.
It is not calculation, it is a love affair.
It is almost mad in the eyes of those
Who are calculating.
And meditation is the way to go into the unknown.
It is going beyond the mind.

Mind consists of the known
Of the familiar, of the experienced.
To go beyond the mind means
Go beyond all boundaries.
It is risking, it is jumping into an abyss
But blessed are those who can gather that courage
Because theirs is the kingdom of god.

-- This is your name: Swami Dhyano Frank.
Dhyano means meditation. Frank means living in freedom.

A man lives in slavery without meditation
Because he lives unconsciously
He lives like a robot.
Meditation starts changing you: It transforms
Your unconsciousness into consciousness
It changes your darkness into light.
It is the only alchemy which transforms
The raw energy into a refined world of mysteries.

Meditation is a great art.
One has to be very very skillful and intelligent
To be meditative.
It is not for the unintelligent
It is not for the mediocre.
It requires intelligence, and the irony is that
Only mediocre people go to the temples
And the churches and the mosques.
Temples are full of mediocres and cowards.
They are there simply because
They are afraid of life, afraid of death
Afraid of anything!
They live in a kind of phobia.
In fact thousands of phobias around them
And they are not intelligent enough
To solve any problem
So they go on asking the stupid priests
Who are just like parrots
Who go on repeating the scriptures.
They have not solved their problems either.
But this is a strange game -- this goes on and on.
There are fools and there are charlatans
To exploit those fools.
And the charlatans are bound to remain there
Unless fools disappear from the world.

Meditation requires only two things:
You should be courageous
You should be a little intelligent.
And these are the essential religious qualities.
Once courage and intelligence are there
Then there is no problem.
Meditation is bound to happen, is inevitable --
Just a little effort, a very little effort
And tremendous is the outcome.
And once you become conscious
You can live in freedom
Otherwise you live like a slave,
Slave of thousand and one things.
Slave of the crowd, slave of the tradition
Slave of the church, slave of your own instincts.
There are so many layers of slavery
But we accept them
We have taken them for granted so we don't think

That they are bad, ugly, disgusting.
Once you have tasted a little freedom
You will be surprised:
What kind of life you had lived before?
It was not life at all.

Sannyas means
Entering into a totally new kind of life
Bringing a new quality of life in your being.

(To Walter) -- This is your name: Swami Dhyan Siddho.
Dhyan means meditation. Siddho means one who has achieved.

Sannyas is a pilgrimage: A pilgrimage
From the dark night of the soul
Towards the dawn of the spirit.
It is not a ritual, it is an inner revolution.
It is not a formality, it is a love affair.
Unless it is something form your very heart
It won't work. It is not a question of believing
It is not a question of intellectual conviction.
It is a question of falling in love
With something which one can feel
But one cannot understand by intellect itself.

It is a quantum leap.
You may never have done
Anything like that before.
But good that you have
Gathered courage enough to go into it;
One hesitates in the beginning.
The mind pulls backwards...
Don't listen to the mind -- listen to the heart!
Learn more and more listening the heart
And follow the heart.

The mind is not yours,
It is given by the society.
The heart is yours, it is given by god himself!

If you listen to the heart
Meditation will not be difficult
It can be achieved.
And once meditation is achieved
Then there is no problem left
You have clarity, you can see things as they are.
Then there is no question
Of choosing what to do and what not to do;
You immediately know what to do.
There is no question of alternatives.
You simply know this is the right thing to do
And one never repents.
That is the state of siddho:
One never repents, one never commits a mistake.
The whole world may think
That you are committing a mistake
But as far as your heart is concerned
You are totally in it
You know it from your very being
That it is not a mistake and you never repent.
You know ultimately it is going to be good.
Maybe right now it is impossible
To conceive what will be the ultimate outcome
But the heart knows far better because the heart
Lives in the deepest of the mysteries of existence.
For the heart there is not past and no future,
There is only present.

Once meditation is fulfilled
Once you have achieved meditation
Your life has a smoothness, a grace, a beauty.

No Man is an Island

Chapter #16
Chapter title: None

16 May 1980 pm in Chuang Tzu Auditorium

Archive code: 8005165
ShortTitle: ISLAND16
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Michael) -- This is your name: Swami Sangit Michael.
Sangit means music. Michael means godly.

Music comes very close
To the experience of godliness because godliness
Is the ultimate music of existence.
It is another name for the harmony
That exists in the universe.
What we call music is only a tiny drop of it.
But even though it is a tiny drip
It contains the whole secret of the ocean.
That's the attractiveness of music:
It releases meditation in you
It releases the imprisoned splendor.
For a moment
All the walls of the prison disappear.
For the moment
You are transported into another world.
For the moment
You transcend time and space
You become infinite, unbounded.
That is the beginning
Beginning of a journey that never ends.

Music was born in deep meditation.
Music is an effort to create on the outside
The same circumstance as it happens
In deep meditation within you.
Hence a real meditator is the true musician.
He may play, he may not play.
He may compose, he may not compose.
But he knows the secret, he has the golden key.
And the true musician is bound to stumble
Sooner of later
On the fact of meditation.
He cannot avoid it long, it is inevitable
Because the outer provokes the inner
It challenges the inner music
That is fast asleep.
And the same music is hidden
In the whole existence; hence I call music
One of the most divine phenomenon in existence.

God is not philosophy, god is more music.
God is not theology, god is more poetry.
God is not a hypothesis, it is more a dance.
Start searching god in *these* directions
And you will be moving rightly
You will arrive home.
Follow music in the outer world
And in the inner world.
These is no need to go to any other temple,
Music is enough.
Learn to listen to the music of existence:
The wind passing though the pine trees
Or the sound of water
Or the ocean in a tremendous dance.
Listen carefully, attentively
Listen mindlessly, listen without thinking
So that it can penetrate
To the very core of your being.
And you will be surprised:
What the Bible cannot give to you
What the Gita cannot give to you
Music can give to you.

My Buddhafield has to be a field
Of deep harmony, love, life, laughter.
A great orchestra of different capacities
Talents meeting and merging
And creating something organically one.

(To Maria Rosaria) -- Your name: Ma Maria Rosaria.
Maria means fragrance. Rosaria means a rosary;
It represents prayer.

Prayer is the fragrance of life.
That is the ultimate expression
Of beauty and grace; it has nothing to do
With the so-called prayers
Taught in the churches and the temples.
They are nothing but words
And all words are alike.
No word is holy, no word is profane.
Silence is holy. Disturbance is profane.
And all words are a kind of disturbance.
Hence Lao Tzu says: 'Truth cannot be said.
The moment you say it you falsify it.
Truth can be talked only in a roundabout way.
You cannot say it directly
Because no word is adequate enough
No word can contain that infinite silence,
Obviously
Because the word cannot contain wordlessness.'

Prayer means
A silent gratitude toward existence
A deep heartfelt communion with existence --
Nothing of the mind;
A meeting and merging with the whole.
Just like a river falling into the ocean,
That is prayer.
When you disappear into the whole
That is prayer.
And whatsoever causes it
Is only a help, a device.
Once you understand the essence of it

There is no need for any device.
Even the idea of god
Is only a device for people to surrender.
For more important is surrender than god.
God is just an excuse to surrender
But once you have surrendered then you will know.

In the beginning people think god is important
And surrender is a means to attain god.
The truth is just the vice versa:
Surrender is the end
And god is just a means, an excuse
Because if I say to you, 'Surrender,'
You will immediately ask, 'To whom? To what?'
You cannot simply surrender, hence a hypotheses.
God is only a hypothesis; it helps.
Once surrender has happened
When you have put your ego aside,
You immediately become aware: there is no god.
There is certainly godliness --
The whole existence is full of godliness
But god is not a person
It is a quality, a fragrance
But you will know the fragrance only
When *you* have become a fragrance.
We can only know that which we have become.

(To Joan) -- This is your name: Swami Anand Nityam.
Anand means bliss. Nityam means eternal.

Pleasures are momentary, bliss is eternal.
Whatsoever is momentary,
don't waste your life on it because
whatsoever you do, it is going to disappear.
It is not in the nature of things
that it will keep forever -- it is bound to go.
Just as it comes, it goes.

So those people who go on putting
their life energies into attaining pleasures
are the only fools in the world.

They are playing with soap bubbles,
and collecting soap bubbles,
hoping that they are diamonds.
Nothing will be left in your hands.
Those soap bubbles are empty.
They may shine for a moment or two;
the sun rays may pass through them
and may create the illusion
of a beautiful experience.
A rainbow may be created, but all that is a mirage.

The wise person puts his energies
into that which lasts forever.
And that's what sannyas is all about:
It is an endeavor, a tremendous endeavor;
a great enquiry, a longing for the ultimate,
for that which once attained is always yours.
It cannot be lost.
Only then you become a conqueror,
only then you become rich.

Otherwise people are just imagining things
and wasting their great opportunity.
This same life can be used as an opportunity
to become a Buddha or a Christ,
or you can waste it by playing cards
and sitting in a pub -- it all depends on you.
It has to be your decision.
We create ourselves.

Sannyas is a great decision that we are now
going to be sculptors of our own being.
And we have decided that right now
we are only a rock but we are going
to carve a Buddha out of it.
And every rock carries a hidden Buddha --
it has just to be discovered.
Just a few chunks have to be removed here and there
and the Buddha will be discovered.
It is already there -- we have to free the Buddha
from the rock, from its imprisonment.

(To Ivoree) -- This is your name: Ma Dhyano Sanatan.
Dhyan means meditation. Sanatan means that which has
Always been with you, the ancientmost truth of your being.

You have never lost it
You have just forgotten about it.
It has always been there, it is still there.
Even if you want to lose it you cannot lose it
Because it is your nature, your very being --
How can you lose it?
But you can forget about it.
You can become too much focused on other things.
You can keep your won nature at your back
And slowly slowly you can become
So accustomed of being an extrovert
That your neck becomes paralyzed
And you cannot move in, you cannot look in
You forget even the fact
That there is something inside you --
Millions of people are living
In that forgetfulness.
It is a kind a metaphysical sleep
That we are unaware of our own interiority
Of our own subjectivity.

My work here is to help you to turn in.
So every effort should be made
To remove your paralysis.
Every effort should be mad to help your neck
To become again capable to turn is
Your eyes to turn in.
In the beginning it is painful
But once you have learned the art
It is tremendously paying.
For the first time you start feeling blissful
For the first time
You start feeling some significance in life
Some meaning arises in you
And for the first time you know that
You are deathless, there is nothing to fear
That you are eternal life, that you partake
Something with the ultimate reality.
You are part of it!

(To Christine) -- This is your name: Ma Dhyano Gitam.
Dhyano means meditation; gitam means a song -- a song
Of meditation.

Man without meditation
Is a man without any song in his heart
Without any poetry in his being
Without any celebration.
His spring has not come yet
His flowers are still waiting
They have not yet materialized
He has not yet bloomed,
He fragrance is not released.
He is just like a seed: encapsulated
Within himself -- unaware, completely unaware
Of what he can be, of what he is.
And he goes on living an ordinary life
With no joy, with no bliss, with no dance.
He drags, life is like a burden:
He somehow manges to carry it.
In fact death looks like a relief
That sooner of later everything will be finished
And one will be able to rest in the grave.

Go to any cemetery and look at the gravestones.
Many have the inscription: Rest in peace.
What does it mean?
What they were doing their whole life?
Now they are resting in peace -- now, finally
In the grave they can rest in peace.
But is seems difficult if you whole life
You have practiced *not* to live in peace
It is impossible that you will be able
To live in peace even in your grave,
You will toss and turn.
A woman died, went to heaven, asked Saint Peter
That, 'Can you tell me anything about my husband?'
Peter asked, 'What is the name of your husband?'
She said, 'My husband's name is John.'
Peter said, 'That is very difficult
Because there are millions of Johns here.

You give me some more details, particulars.
What were your last words to your husband?'
The woman said, 'The last words,
I don't remember what I said to him
But I remember what he said to me.'
Peter asked, 'Okay, tell me what *he* said to you
Because the last words are important.'
And the woman said, 'My husband said,
"Remember one thing: I am dying
But don't befool around otherwise
I will toss and turn in my grave.'
Peter said, 'Then don't be worried --
You mean whirling John?!
He is continuously whirling.
Everybody knows about him.
I will find him immediately -- you don't worry.
He is very famous around: He can't sit --
He is continuously whirling!'

If you have practiced your whole life
A certain kind of boredom
A certain kind of meaninglessness then
That is going to be even in the grave
Even in the afterlife.

Life is a school:
We are here to learn something
And the most important thing is to learn
How to sing, how to dance, how to rejoice;
And all that becomes possible through meditation.
Meditation releases all those energies in you.
And thousands of flowers
Start blooming in you being.
Then paradise is not more after death,
Then paradise is now and here.
And when paradise is now and here
Only then it is a truth.

My sannyasins live here and now.
I don't teach any future
I teach only the present
And meditation is the way to live in the present

To be totally in tune with the present.
Forgetting the past because it is no more
And dropping the future because it is not yet
And living in the real, that which is --
That is the door to the ultimate.

No Man is an Island

Chapter #17
Chapter title: None

17 May 1980 pm in Chuang Tzu Auditorium

Archive code: 8005175
ShortTitle: ISLAND17
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Arno) -- This is your name: Swami Anand Arno.
Anand means bliss. Arno means eagle.

The eagle represents many things.
It represents the enquiry into the unknown
lt represents the courage
To take the jump into the unbounded.
It remains, represents strength, might, power
And all these qualities
Are needed for a sannyasin too.

He is also an eagle, eagle of the inner sky.
He has to go deeper and deeper
Into one's own being.
It needs great courage
Because you will be all alone.
It needs the joy of risking because every moment
You will be leaving the known behind.
It is a constant movement
From the known into the unknown
And ultimately, from the unknown to the unknowable.

The moment you enter into the unknowable
You have reached god.

Remember these qualities.

(To Ulrike) -- This is your name: Ma Dhyan Ulrike.
Dhyan means meditation. Ulrike means a wolf.

It represents courage and loyalty.
A disciple needs both: He needs immense courage
Because he is going to travel a path
Which has no maps.
It is not like a superhighway
With milestones and arrows
Showing where you are and where you are moving.
It is like going into a deep jungle,
Not even a labyrinth exists.
You have to walk and create it.
There is nothing readymade.

Truth is a discovery
And naturally all that we know about truth
Has to be dropped
Because we have not discovered it.
Anybody else truth is not your truth
And can never be your truth.
To believe in others' truths
Is to remain in bondage.

Meditation is the way of dropping
All knowledge, all belief, all that is borrowed
So that you can discover on your own.
Unless truth is found by you
It cannot liberate you.
Meditation simply is a method
Which does two things.
First, it destroys all knowledge,
Leaves you like a child, utterly innocent
In a state of not-knowing.
This is the negative part of meditation,
And then the positive follows on its own accord,

Then great wonder arises in you
And that wonder leads to discovery.

Life is such a great mystery
And we are missing the mystery
Because of our knowledge.
One has to be a child again
And one has to trust existence.
If you trust existence
You need not trust the scriptures --
They are pseudo, even though they have come from
People who had known because
One of the strangest quality of truth is:
The moment you put it in words, it becomes a lie.
Truth is not transferrable, not communicable.
The master does not give you the truth
He only gives you a thirst for it
An immense longing for it,
A tremendous enquiry he triggers in you.

You need courage to drop the knowledge
To drop the beliefs, to drop your conditionings
And you need great trusting heart.
But remember when I say trusting heart
I don't mean trust in the church
Trust in the Bible or the Gita or in me --
Trust in existence!
Anything else is not going to help but to hinder.

(To Trond) -- This is your name: Swami Dhyan Pathik.
Dhyan means meditation. Pathik means pilgrim, a traveler.

Meditation is an inner journey. It is moving from your circumference to your own center. We live on the circumference and we have lived on the circumference for so many lives that we have become completely oblivious even of the fact that a center exists.

A man living on the circumference is a man without soul, is a man without roots, is a man who remains a victim of accidents. His life is at the mercy of a thousand and one accidental causes; his life has no intrinsic value. He is just like driftwood -- he knows not where he is going, he knows not from where he is coming, he knows not where he is.

I have heard that once a great politician lost his way while he was driving -- he had gone for a pleasure drive. He asked an old man who was sitting

under a tree, "Where is the way to the capital?"
The old man said, "I don't know."
Then he asked, "Where does this way lead to?"
And the old man said, "I don't know."

Of course the politician became very angry. He said, "You don't seem to know anything at all. Are you some kind of idiot or what?"

The old man laughed and said, "But I am not lost! I know where I am and you don't know even that! So who is an idiot?"

It is very rare to find a man who knows where he is. People are somewhere, certainly, but absolutely in a state of sleep -- like zombies they go on moving.

Sannyas means making a deliberate effort to become conscious. That's what meditation is all about -- a great effort to create the fire of awareness in you. It is there; it has just to be discovered, helped, nourished, nurtured. The center is there.

Once we have found it, we are centered, we are rooted. Suddenly we have a soul, we know where we are, and we know who we are. And that is the greatest moment in a man's life. There is nothing else greater than that -- to know "Who am I?" With that, the doors of the ultimate mystery open up. Then God becomes available in all its splendor and beauty. Then life is no longer a drag, it becomes a dance! Then life is no longer momentary, it becomes eternity. Than there is no death.

Then you live beyond time and beyond space, and that is true life. Jesus calls it life in abundance, overflowing life, life in spring, in a state of celebration. And that's my whole teaching here -- how to make your life a celebration.

No Man is an Island

Chapter #18
Chapter title: None

18 May 1980 pm in Chuang Tzu Auditorium

Archive code: 8005185
ShortTitle: ISLAND18
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Oliver) -- This is your name: Swami Anand Oliver.
Anand means bliss. Oliver means a peaceful heart.

It is easy to be blissful without being peaceful
It is also easy to be peaceful
Without being blissful.
The problem and the challenge is
To be both together.
And unless one is both together
One remains half, incomplete.
When both are together,
Merging, melting into each other
That it is absolutely impossible
Even to demarcate which is which,
Then only a person is total,
Then only one is whole
And to be whole is to be holy.

Because it was easy to be peaceful
Many religions chose it, just to be peaceful
Hence the escapist tendency for centuries

Has prevailed in religions:
Escape from the world because
If you are in the world the peace is disturbed
There are thousand and one
Causes for disturbance; it is better
To go to the mountains, to the monasteries
Disappear behind the walls of a monastery
Avoid all provocations, temptations
And remain peaceful.
Slowly slowly it becomes a habit
But that peace it cold,
It is almost like death.

Hence if you go to an old monastery
You will find people like corpses, utterly cold;
Peaceful, but no joy, no dance, no song.
It is the peace of the cemetery
It is a kind a suicide: Escape is suicide.

Life is *in* the world and real peace
Has to happen *in* the world, not outside it.

Few schools of mystics
Have chosen the other part, to be blissful.
For example, Sufis: they live in the world
In fact it is very difficult
To find out who is a Sufi because
They live in the world in the ordinary way.
The only thing that can create suspicion in you
That something is special about them
It their blissfulness; they are always
In a kind of ecstasy, a certain excitement
Something is happening inside them.
But because it is not peaceful
That excitement creates a state of fever
It becomes to hot, they become almost mad.
Hence only in Sufis
There is a certain state of mystics called
The mad ones, the mastas.
It can't happen in a Catholic monastery
It can't happen in the life of a Jaina monk
It can't happen to a Buddhist,

It can happen only to a Sufi:
He can go mad because he becomes to excited
And there is nothing to hold him back.
The excitement reaches to such an extreme
That it is maddening!
He is very alive, but it is not a state of health
Something is berserk about it
Something is crazy about it.
He looks drugged, stoned.

My effort here is to bring a synthesis:
One should be blissful and peaceful together.
Then the peace will prevent any kind of madness
And the bliss will prevent any kind of death.
The peace will keep you cool
And the bliss will keep you warm.
And when you are cool and warm together
There is tremendous beauty
Your life is silent
Yet there is a song in that silence.
To me that is the ultimate goal of sannyas.

(To Eldine) -- This is your name: Ma Anand Amrita.
Anand means bliss. Amrita means nectar.

The experience of bliss
Is the experience of immortality;
They are not two things, they are not separate.
They are not separable.
Once you have tasted bliss
You have also tasted the deathless in you.
Bliss is possible only
When you reach to the very center of your being
And that center is beyond death, beyond birth.
It does not exist in time
It does not exist in space either,
It is beyond both.
It is non-temporal, non spatial
It is eternity itself; in other words:
It is godliness, it is divineness.

Man's whole neurosis consists of fear.
Fear of death
Is the root cause of all other fears,
Other fears are just branches.
But if you go to the root of any fear
You will find death somewhere
Hidden behind.
Hence the mystery, the anxiety, the anguish.
Even though one has money, power, prestige
Everything -- but something is missing: one knows
All these things will go down the drain
One knows 'I am myself going down the drain
Every day, every moment.
One knows that this life is unreliable;
Tomorrow I may not be at all.'
Hence there is a shadow of death
Continuously following you
And there is no way to escape from it;
Wherever you go it is with you.
There is only one way to get rid of it
And that is to go within
Nowhere else but within.
That is the way of meditation: going inwards
Tasting your own subjectivity
Going slowly slowly out of the mind
In a state of no-mind
Where you are only conscious
And these is nothing to be conscious about;
No object remains, only pure subjectivity
Just a mirror reflecting nothing.
In that very moment, bliss explodes!
It is just like atomic explosion: you become
Full of light and full of joy and full of life
And life that knows no beginning and no end
And light that once known remains forever.
Hence I say, to know bliss is the same
As to know immortality.

That's why everybody
Is seeking and searching for bliss.
It is really the search for immortality.
All the religions are nothing but
Groping for something deathless
Because unless the deathless is found

Man remains in misery.
There is no other way, there is no other remedy.

In these five thousand years men have found
everything that he thought may be helpful
But nothing seems to help.
Now science has provided everything:
Better health, longer life
Better roads, better houses, better technology
Gadgets, everything -- but man remains
In the same anguish as he was in the jungles
No difference at all; in fact today
Man is more miserable than he was ever before
For the simple reason that before there was hope.
Now even that hope is gone.
Now we know, even science cannot help.

Just three hundred years before
People were very excited:
Darwin and others were *very* excited
Because they were thinking,
'Now, we are just very close to find the secret.'
Even in the beginning of this century
Scientists were so full of hope and optimism
That the goal is very close by,
Just be the corner -- we have already arrived,
Now every misery will end.
And we have found many secrets of ;matter
And man is in a far more mess
Than he was ever before.

Now it is for the first time
That man can turn inwards
But very few individuals:
A Jesus, a Buddha, a Zarathustra
Because it needed great intelligence to see
That all that is outside is futile.
But now even those
Who are not *that* much intelligent
They can see the point, that all is futile.
You can have the biggest house
You can have a palace

You can have all the money and still,
You don't have anything:
Death is there, continuously following you.
It will snatch away everything
It will crush you any moment.
You are not protected, you are not secure.
You can have the insurance policy but
That makes no sense.
Nothing is secure, nothing is safe
Hence there is a trembling inside.

It is only through meditation
That this trembling disappears because
One come to know something
That nothing can destroy, no fire can burn it.
That is your innermost being
That is *you*, you reality --
Call it the soul, the self, god.
To know it is to know bliss, is to know peace
To know it to enter
Into a world of celebration.
The same energies that were becoming anxieties
Start turning into dance.

(To Joe) -- This is your name: Swami Anand Dhyanam.
Anand means bliss. Dhyanam means meditation.

Bliss is the goal of life,
Knowingly, unknowingly
Consciously, unconsciously
We are all searching for bliss.
Not only human, beings: animals, birds
Trees, even rocks --
The whole existence is a search for bliss.
But only man is conscious enough
To penetrate into that ultimate mystery.
But not all man either
Because very few people are really conscious.
The majority lives like a robots.

Meditation is a process of transforming

Your mechanicalness into consciousness.
Changing your robotlike existence into awareness.
Meditation can be defined
As a scientific method of de-automatisation
Otherwise we have all become automatic.
We function like machines: Push a button here
Push a button there and things go.
Sometimes you run out of gas
Sometimes buttons get mixed up
Sometimes wires are loose
Then we call a man is mad;
Then we have to send him to the workshop --
We call it the hospital or the mental asylum,
We have to give him electric shocks.
That is just to shake him with the hope that
Maybe just shaking him may put his wires right.
It is hooping for the best
And expecting the worse because
It is just accidental; Sometimes it happens:
A good shock may put your things right
Sometimes it may not work.
It is all depending on one approach:
The whole modern psychology
Ninety per cent of it is rooted in the idea
That man is also a machine.
Even Darwin will be shocked.
At least he used to think that
Man has come out of the monkeys.
Even he will be shocked
Because Skinner and Pavlov don't think
That man is that great;
He is just another kind of machine,
So are the monkey!

Meditation is the only way
To give you an experience, a glimpse that
You are not a machine
That you are something more, *far* more.
And the moment the first glimpse happens
The first window opens
The first fresh breeze comes in,
Your life becomes blissful.
You feel for the first time to be really born.
That's the whole function of sannyas: a rebirth.

(To Ulrike) -- This is your name: Ma Anand Karuna. Anand means bliss. Karuna means compassion.

There are two kinds of compassion possible. One is concerned with the misery of the other person: you feel compassionate because the other is miserable; it is other-oriented. The other kind of compassion is: you feel compassionate because you are full of bliss; it has no reference with the other. It is self-oriented.

The first kind of compassion is called service. That's what Christian missionaries go on doing. In fact it is ugly. Although it serves a certain purpose but deep down it is based on an ugly idea: you are exploiting the other person's misery. In fact, if nobody is miserable in the world, one wonders: what Christian missionaries will do then? They will be at a loss! They will be really in great misery because there will be nothing to do, no way to reach to paradise, the whole ladder is taken away.

In the East we have developed the second kind of compassion which is authentic compassion. It has nothing to do with the other's misery; it has something to do with your bliss. You are so full of bliss that you want to share it. It does not matter whether the other is miserable or not, it has no relationship with others' misery. You are not exploiting the other's misery for your own spiritual ends. You are not using the other as a means; it is not service, it is sharing.

And my effort here is to help you get rid of the idea of service and to shift your whole consciousness towards sharing: share your joy, your love, your bliss, but don't feel that you are serving the other, because that creates a subtle ego. You start feeling holier-than-thou, you start feeling you are doing a great service to humanity, that you are attaining some virtue, that your heaven is becoming guaranteed -- and that is all nonsense! The very ego is going to prevent you, the very ego will drown you!

The man of real compassion is not a man of service. He is a man, certainly of great sharing, but he has no idea that he is doing something good for you. He does not even expect any thankfulness from you. On the contrary, he feels thankful to you that you accepted his joy, that you accepted his love, that you are generous enough to allow him to share his compassion.

This second kind of compassion is true spirituality, but it has no idea of being spiritual at all. And that is the meaning of your name; let it become the meaning of your life too: be a blissful compassion.

(To Dorothea) -- This is your name: Ma Anand Chandrika
Anand means bliss. Chandrika means moonlight.

Bliss is not like the sun
It is more like the moonlight;
It is cool and soothing.
The sun is hot, the sun is fire
The moon is not fire, the moon is a miracle;

It receives the sun rays
And transforms them into coolness.
The moon represents the whole process of alchemy.

We are born with the sun energy --
That is our sexuality
It is sun energy, it is fire
And unless it passes through meditation
It remains fire.
Meditation functions like the moon:
Once the sun energy passes
Through the meditative process
Slowly slowly its whole nature is transformed:
It becomes cool, soothing, it becomes a beauty.

You cannot stare at the sun directly --
It will burn your eyes.
But you can stare at the moon --
It will cure your eyes
It will give you more insight.

It is not an accident
That many enlightened people
Became enlightened on the full-moon night.
On the full-moon night
It is not only the ocean that is affected;
Deep down something in man's consciousness
Is also affected.
If you cannot contain it, you can go mad.
That's why many people go mad
On the full-moon night
Hence in all the languages of the world
Words like 'lunatic' exist.
Lunatic means struck by the moon.

The madman is called lunatic --
Not sunstruck but moonstruck.
He was not able to contain
He was not meditative enough
He missed the point, otherwise
He may have moved into a new dimension.

The breakdown may have proved a breakthrough;
He may have become enlightened
Bu he became simply mad
Because the meditative bridge was missing.
Many more people commit suicide
On the full-moon night, remember
Than on any other night: The moon
Has immense impact on human consciousness but
It can be destructive if there is no meditation.

But if meditation is there,
If you know how to be silent
If you know how to absorb its energy
If you know how to be in tune with it
If you know how to be without thoughts,
Then madness becomes enlightenment
Then suicide becomes sannyas.
Certainly you die but
You are immediately reborn on a far higher plane.

My sannyas is simple in a way.
My whole emphasis is on meditation.
Because it is the only science
To transform your sun energies into moon energies
To transform your heart energy into cool energies
To transform the lower into the higher
To transform the base metal into gold.

No Man is an Island

Chapter #19
Chapter title: None

19 May 1980 pm in Chuang Tzu Auditorium

Archive code: 8005195
ShortTitle: ISLAND19
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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Juliane) -- This is your name: Ma Dhyan Juliane.
Dhyan means meditation. Juliane means youthful.

Youthfulness has nothing to do with age
Youthfulness is a transcendence of time.
Whenever you are not in time, you are youthful
Whenever you are in time, you are old.
Even a one-day-old child is old enough --
He is no more youthful, he has aged,
He has died already twenty-four hours.
One day is less in his life
Something has slipped by
He has lost already something
Utterly unaware of it. And that's what
Millions of people go on doing their whole life
In fact a person becomes aware that he was alive
Only when he dies; when death knocks on the door
The shock of it makes him alert for the first time
'What have I missed? I have lost my life
And now nothing can be done about it.'

The only use of life is to transcend time.
Life is an opportunity
In time, to transcend time;
A ladder has to be created.
Time moves horizontally,
Just like an alphabet, a b c,
Linear, in one line.
Transcendence is vertical,
It is like a ladder, not linear --
You go higher or deeper
Which ultimately means the same.
If you go higher, you go deeper
If you go deeper, you go higher
But you start moving in a totally new dimension.
You are no more moving horizontally
You are moving vertically.
That movement happens through meditation
Mediation is the ladder I am talking about.
It takes you beyond time and suddenly
Great youthfulness explodes in you.

The touch of eternity is youthfulness.
Then you know that you belong to the eternal.
The experience of the eternal
Is the experience of god. And these are
The only two possibilities available for man:
Either he moves in time,
Then he moves horizontally, linear --
That is the way of the mind,
Time is the way of the mind.
Or, one moves vertically --
That is the way of no-mind,
Timelessness it the way of no-mind.
And meditation is nothing but an art
Of how to take a jump from mind to no-mind.
From horizontal to the vertical.

It is the greatest quantum leap possible
It is the most radical phenomenon;
Just a glimpse of it and you are full of god
Just a glimpse of it and you are not more the same.
And you will never be the same again.
You will live in the same world

But you will live out of it.
You will be in the world
But the world will not be in you.
That's what sannyas is all about:
Being in the world yet not of it.

(To Margarita) -- This is your name: Ma Dhyan Sangitamo.
Dhyan means meditation. Sangitamo means music.

Meditation is music, the ultimate music:
Music without sound, music of silence.
It is far richer, far more deeper
Than any music that we can create through sound
Because sound is after all, a disturbance.
Each vibration is a disturbance.
We can make the disturbance lovable
But still it is a disturbance.
Silence means no disturbance, nothing stirs
But there is great music, there is great harmony
In that wordless, soundless state.

Meditation leads into that state of silence
And unless a man knows that silence
He is not aware
Of what he is carrying in his heart
He remains unaware of his own kingdom
Of his own richness, of his own treasures.
He remains a beggar while he can be an emperor
Any moment -- just a turning in.

Silence is alchemical:
Once you have penetrated the barrier of sound
Once you have passed the barrier of sound
And reached to the very core of your being
You have reached to the very center of existence.
Those who have heard it
They have called it by many names.
One of the names is god.

Zen people call it the sound of one hand clapping.
It is an absurdity:
One hand cannot make any sound
But Zen people enjoy absurdities
They express themselves in paradoxes.
In fact the ultimate truth
Can only be expressed through paradoxes.
It is so vast that
It has to contain all contradictions in it
It can't leave anything outside of it.

The outer music is only a remembrance
An effort to remind you, of the inner.
Hence I use outside music for all meditations:
It can trigger a process inside you
It can create a situation. It is a device.
If you know how to listen to the outer music
Just listening it, listening it, listening it,
Suddenly the outer disappears and
You are transported into the inner.
If the outer music is *really* beautiful
It provokes something in you.

Carl Gustav Jung has the right term for it.
He calls it synchronicity. That's true
Because it is not like cause and effect,
There is no certainty about it.
The outer music *may* be beautiful,
It may be Beethoven, it may be Mozart
But is does not work like a cause;
It may not create the effect at all and sometimes
Even the wind passing through the trees
Or just dry leaves creating noise in the wind
May be enough -- something may synchronize in you.
Something may suddenly start happening.
It happened one, a Zen disciple
Worked for twenty years with the master
And nothing happened. And he had a great master
One of the greatest, Rinzai was his master.
Rinzai is one of the very few great masters
Very few people who can be counted on fingers
But nothing happened because
It is not a question of cause and effect

Even Rinzai is there
And whatsoever he could do, he did,
But everything failed, nothing synchronized.
The disciple became a great scholar
Listening to the master for twenty years,
His beautiful discourses, his tremendously
Significant commentaries on Buddhist sutras
But that was all.
Nothing else was happening in him.
He became knowledgeable but not wise.

And one day, he was passing through the market
And just by chance he heard a shopkeeper,
A meat-seller, talking to his customer.
The customer was asking,
'Is this the best meat that you have got?'
And the shopkeeper said,
'Everything I have got here is the best!'

Now this has nothing to do with Zen
Nothing to do with meditation
But the disciple suddenly became enlightened:
'Everything I have got here is the best!'

He came running to the master
And even before he had said anything
The master hit him in great joy and he said,
'You have got it -- no need to say anything!
Keep quiet! How did it happen?'
He said, 'It is very strange
That it should happen in a marketplace
And at a meat-seller's shop; in fact
I should not be passing through that market.
Buddhist monks are not allowed
To pass though a market where meat is sold.
But I was not aware that it is a meat-market
So I was passing from there
And the shopkeeper said,
"Everything that is sold here *is* the best."'

And Rinzai said, 'You fool!

That's what I have been telling you
For twenty years:
Everything that is being sold here is the best!'

But one needs right time...
This is synchronicity: The outer music
Can sometimes give you a glimpse of the inner.
But once you have caught the inner thread
Then there is no need for the outside help:
You go on following it, then you are on the way.

Sannyas is a journey
Towards the innermost core of your being
The ultimate silence, the soundless silence
The wordless silence -- and the harmony of it!

(To Peter) -- This is your name: Swami Dhyan Pritamo.
Dhyan means meditation. Pritamo means beloved.

A man without meditation remains an outsider:
He exists but not as part of existence
He exists but exists as a stranger
He exists in deep alienation. There seems to be no bridge
Between him and the whole.
He seems to be uprooted
Just like a tree which is uprooted
And has lost contact with the soil:
It is bound to die
It goes on shrinking every moment.

What we call life
It more or less dying than living.
In fact, people take seventy years to die
That's all. That is the normal time
People take in dying.
Few people are speedy -- they do it quick.
Few people are lazy -- they do it
With a lazy pace: ninety-hundred,
Even sometimes hundred-ten, hundred-twenty.

But it is only a question
Of how long you take to die; it is not life.

Life begins only with meditation
Because meditation creates
The bridge between you and the whole
It gives you roots in the whole.
But without meditation you are like an island.
With meditation you become
Part of the continent, the infinite continent.
(line missing)

And remember: No man is an island
But ego tries to live like an island.
The ego is very much afraid
Of being lost into something bigger than itself,
It keeps aloof, from everything
That is bigger than itself.
Hence it is afraid of love
Because love is bigger than ego;
It is afraid of losing its identity.
Meditation is *far* bigger than even love
And ego is very much afraid.
Whatsoever is bigger than the ego
The ego tries to avoid.
It is always interested in doing small things
Smaller than itself. It can control them.
It needs not be afraid of them
But then one lives in misery
Because joy happens only
When you become connected with something
Bigger than yourself.

The leaf is green because it is part of a branch
The branch is green because it is part of a tree
The tree is green because it is part of the earth
The earth is alive because it is part of the sun
And the sun is alive
Because of some other greater sun.
The whole is interconnected.
It is only the foolishness of man
The stupidity of man

That he tries to live isolatedly
Tries to live in a sort of encapsulated way but
Then he is suffering, then he feels suffocated
Then he is constantly in misery
But he clings to misery
Because misery goes perfectly well with the ego
Bliss is dangerous for the ego.
Misery feeds the ego,
They are partners in the same business.
And meditation will give you a taste of bliss
A taste of something bigger than you
A taste of infinity, a taste of the oceanic.
And that immediately transforms you
You become beloved of the existence,
Otherwise you exist like an enemy.
And to exist as an enemy is an ugly way to exist.
Exist like a lover: Love the whole existence
So that the whole existence can love you.

(To Michael) -- This is your name: Swami Dhyan Samarpano.
Dhyan means meditation. Samarpano means surrender.

Meditation is a way of surrendering your ego.
Meditation *is* surrender,
The very essence of surrender.
Ordinarily we are clinging to our ego:
In every possible way we try to prove it.
Meditation means we drop the whole trip
We drop the whole number.
We are no more interested in proving the ego
Because we can see the falsity of it
And the whole absurdity.

Seeing it, one allows it to drop, seeing
The futility and the misery that it brings
One surrenders it and immediately
A transformation takes place.
Whenever you are emptied of the ego
Something from the beyond rushes in,
Immediately fills your inner vacuum.
That rush of energy from the beyond is god.
Meditation makes the way

For the rush of the beyond.
But we are so full of ourselves
That we go on missing.
We have to empty ourselves totally
And it has to be a total effort
Not half-hearted, not lukewarm
Because even if a part of the ego remains in
That is enough to keep the beyond away from you.
The ego has to be dropped in toto
The emptiness has to be utterly utterly empty
And then there is no barrier;
Then the guest comes in
The emptiness becomes the host for god
And there is no other way to know god.

Knowledgeable people never know god
In fact, they cannot know god.
Sinners can know, but not knowledgeable people.
Hence I love the biblical story
That the original sin was
Eating the fruit from the Tree of Knowledge.
It is really of great insight
But Christians have completely missed it,
It had fallen into wrong hands.
If it had been in the hands of Zen masters
They would have made
Something beautiful out of it.

That is the original sin because
Knowledge fills oneself, feeds the ego.
One has to be innocent, one has to function
From the state of not-knowing,
One has to feel that 'I know nothing'
Then only one can feel the wonder and the awe.
And to stand in awe and wonder
Is to face god, is to encounter god
Is to be ready for god!

No Man is an Island

Chapter #20
Chapter title: None

20 May 1980 pm in Chuang Tzu Auditorium

Archive code: 8005205
ShortTitle: ISLAND20
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Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Gunther) -- This is your name: Swami Veet Gunther.
Veet means go beyond, transcend. Gunther means war.

No more war;
Neither on the outside nor on the inside
Neither with others nor with oneself.
Instead of war create love,
Love for others and love for yourself.

A soldier lives in the climate of war
And a sannyasin
Is just the polar opposite of a soldier:
He lives in the climate of love.
And the beauty of love is
That it conquers without conquering
It becomes victorious without any effort
It becomes victorious through surrender.

(To Gregory) -- You have a beautiful name -- it exactly

Defines sannyas. Gregory means to be watchful, to be
Aware, to be vigilant.

This will be your full name: Swami Anand Gregory.
Anand means bliss. Gregory means awareness.

Bliss is a by-product of awareness.
The more aware you are, the more blissful
The less aware you are, the more miserable.
You can measure your blissfulness
And you can know how much aware you are.
If there is no bliss in your life
It means you are fast asleep. Then don't make
Any direct effort to become blissful,
Nobody can succeed in that
Because bliss is a by-product,
You cannot achieve it directly.
You have to go via awareness.
If you feel you are miserable
That simply shows one thing
It is an indication that you are unaware
So become more aware, become more meditative.
And as meditation will deepen
Misery will disperse
And the same energy that becomes misery
Becomes bliss. All that is needed is
The mechanism of awareness.
It transforms energy, it is a transformer.

It is a very scientific process:
It refines the energy, it transforms the energy
It purifies the energy.
It takes out everything that is not needed
And only the essential is left.
And once your energy
Has passed through awareness, bliss explodes.
Misery is an indication, so is bliss
They are not goals.
Nobody can avoid misery
And nobody can avoid unawareness,
One can achieve awareness.
That is the right direction to work.

(To Bernd) -- This is your name: Swami Dhyan Bernd.
Dhyan means meditation. Bernd means brave as a bear.

Meditation needs great courage because
It is the journey towards the ultimate,
It is no ordinary journey. It is entering
Into the most mysterious, the miraculous
Hence it is not for the cowards.
The cowards can only pray, they cannot meditate
And their prayer is false because
Unless the prayer is rooted in meditation
It can never be real and authentic.

The temples and the churches and the mosques
Are full of cowards.
They are praying god to help them
And god has given you everything you need.
And he is not going to listen
To all this nonsense
That goes on in the name of prayer.
He has given you intelligence: Now use it!

Man has used intelligence
And he has created great science,
And for thousands of years he was praying
For the same things
And nothing happened, nothing materialized.
Man has dreamt of flying
For thousands of years, as long as you go back
Man has been always enchanted
With the idea of flying --
But praying ... it has not worked.
Once we applied intelligence
Man has become able to fly.
Man has always wanted
To reach to the moon, to the stars
But he was praying. Prayer is impotent
Because god has given you the intelligence --
Use it! That's what meditation is:
It is use of intelligence for the inner journey.

When you use intelligence for the objective world
Science is created,
When you use intelligence
For the inner world, subjective world
Religion is created.
Religion is as much scientific as any science,
But certainly it needs more courage than science
Because with science you are not involved,
You remain just an observer.
But when you enter in your own being
You have to become a participant; it is risky.

The religions of prayer are false
Only the religions of meditation are true.
And if prayer arises
Out of intelligence, out of meditation
Then prayer too is true, but then
It has a totally different flavor.
Then it is not asking for something:
On the contrary, it is simply thanking god
For all that he has already given us.

(To Francis) -- This is your name: Swami Deva Francis.
Deva means divine. Francis means freedom.

Freedom is the most divine phenomenon
Hence never sacrifice your freedom
For anything whatsoever, not even for love
Because noting is higher than freedom.
Everything can be sacrificed for freedom
Even life
But freedom cannot be sacrificed for anything.
Even god can be sacrificed for freedom
But freedom cannot be sacrificed for god.

Buddha does not believe in god
But he believes in freedom.
Mahavira never believed in god
But he believes in freedom.
They could discard the hypothesis of god
But they could not discard

The hypothesis of freedom;
In fact, freedom is the real god.
And the whole effort of sannyas is
To help you to be free
To be free from all traditions
All orthodoxies, all conventions
To be free from all your inner darkness
Unconsciousness, instincts, mechanicalness.
In a single word, to be free.
And to live in freedom
Is to live a spiritual life
But your so-called saints live in slavery.
They are not free people, they are really
The greatest slaves on the earth,
Slaves of dead ideas, ideologies.
Here you have to learn
How to be free, free of everything.
Once your consciousness is completely free
It is no more imprisoned,
The imprisoned splendor is released.
For the first time you know
Who you are, your glory, your beauty.
And that experience is the experience for which
Jesus lived and died
Buddha lived and taught his whole life
Socrates sacrificed himself.

Up to now only for very few people
It has been possible
To taste that joy of freedom.
My effort here is to make it available
To as many people as possible.
The time has come
That the fragrance of freedom
Should be spread all over the earth.

(To Edda) -- This is your name: Ma Deva Sonar.
Deva means divine. Sonar means gold.

Man is both dust and gold, dust and divine.
Form the outside he is just dust.
If you observe him you cannot find any gold

If scientifically you analyse him
You will find nothing else but matter.
But if you meditatively go
Into your own interiority
You will not find dust at all
You will not find matter at all.
You will find a totally different phenomenon.
You will find something
Which is absolutely non-material:
You will find energy, pure energy
You will find godliness, spirituality.
That is your true being

Dust only make you ... (inaudible)
So when you die it is right to say dust unto dust
But that is only half truth:
The inner being never dies
But it can't be seen from the outside.
You can see it
Only from the innermost core of your being.
Once you have seen it within yourself
You can see it in others also
But the first experience
Has to happen within yourself.
The moment you know that
You are more than the body, suddenly
The whole existence is more than it appears
And that more is its reality,
And that more is eternal, immortal.
It knows no death, no birth.
And that more is blissful, it knows no misery.
That more is pure light,
It has never known any darkness.

(To Anton) -- This is your name: Swami Purno.
Purno means the perfect one.

Nobody is imperfect
Hence nobody need to be perfect.
All that is needed is to live your life totally.
Perfection is already there
We come from the perfect

Hence we can't be imperfect
We are born out of the ultimate
We are waves in the ocean of god
So whatsoever is the quality of god
Is the quality of the waves:
If god is perfect, we are perfect.
So the very idea of becoming perfect is absurd.
There is no need to become perfect
Everyone *is* already perfect
But we are not living that perfection
In its totality, we are living at the minimum.
We are not using our potential
We are using only a minor part of it;
Scientists say, not more that seven per cent,
Ninety-three per cent potential is simply lost.
And it was always there, available for us to use.
We have all the money that we need
But we are living like a beggar,
For the simple reason that
We have completely forgotten about the treasure.

The function of meditation is:
To remember it, to discover it.
And the only way to discover it
The only way to remember it, is to live
More totally, more intensely, more passionately
So that more and more potential
Is transformed into the actual.
When you live hundred per cent you are really
Using the great opportunity
That god has given to you.
And only at the hundred per cent
The transformation happens, never before it.

So my effort here is not to make you escapists
But in the contrary
To make you love life as intensely as possible
To live each moment as holy as possible
And slowly slowly
Something starts unfolding in you
And you start discovering yourself.
The more challenges you give to yourself,
The more you discover.

(To Marijke) -- This is your name: Ma Anuraga.
Anuraga means love.

Love is my message, the whole message.
The small word contains
Everything that I want to convey to you.
If you can live lovingly, nothing else is needed.
If you can understand the ways of love
You will understand everything else.
If you can go on purifying your love
From all that is unclean, from all
That is not love but pretends to be love,
At the peak of that purification
You will find god.
God is nothing but love in its purest form
In its most essential form.

Love, your so-called love
Is very much contaminated, polluted.
The ego is there which is like a poison
And the ego never comes alone;
It comes with a great army.
It comes with anger, with jealousy, with hatred
With all kinds of numbers, trips;
It wants to dominate
It is ready to destroy one's peace
It is ready to be destructive
To oneself and to the other. It is very suicidal
But pretends to be love
And because it pretends to be love
We go on being deceived by it.
Beware of it!
It is the ego that does not allow people
Flowering, fulfillment, fruition, otherwise
Everybody has the seed to become
A beautiful flower of love, a lotus.
But very few people have been able to become
For the simple reason
That very few people are alert;
They can't discriminate what is what.

Watch how many things are pretending to be love
Which are not love, which cannot be love.
If they are love; they cannot create misery --
Let that be the criterion: If they create misery
Then they are not love, then get rid of them.
Love *always* gives bliss,
It can never give misery -- remember it always
Never forget it for a single moment.
But people are so stupid:
Rather than dropping those ugly things
Which go on masquerading as love
They are ready to drop love itself.
That's what for thousands of years
Monks and nuns have done: They dropped love.
They were ready to drop love but
They were not ready to drop jealousy,
Possessiveness, domination, ego.
They saved ego and they dropped love,
They escaped from the world
Because world means opportunities for love.

They moved into the monasteries.
Monks lived separately
Nuns lived separately -- they will not meet.
There are monasteries
Where no woman has ever entered
Has never been allowed to enter
For the simple reason
That any opportunity for love is dangerous.
They are so much afraid of love.
And these stupid people have been called saints
For centuries.

Hitherto, man's history has been
such a history of stupidity that
Future is going to laugh at the whole thing,
Our children will not be able to believe
That people were ready
To drop the *real* thing for the unreal
But they were not ready
To drop the unreal for the real.
That you have to remember.
Your name will remind you again and again.

(To Ernst) -- This is your name: Swami Anuragi.
It means love.

Love has nothing to do with relationship
It is more a state of being.
You have to become a loving person.
It is not a question of being in relationship --
I am not saying don't be in relationships;
Be in as many relationships as possible
Because each relationship has its own uniqueness
And each relationship has its own beauty
And each relationship contributes its own joy
And of course its own suffering, its own pain
It has its own dark nights
And its own beautiful days,
But that's how one grows:
Through darkness, through light
Through sweetness, through bitterness.

I am not against relationships
But one thing has to be clearly in our vision,
That ultimately
Love is more a question of inner state:
You have to be loving,
Whether in relationship or not
That is not the question.
And you have to be loving to all:
To the trees, to the birds, to the animals
To people -- you have to be loving in general.
Even if there is nobody
And you are sitting silently, alone, still
You have to radiate love: Just a flower
Will go on releasing its perfume
Whether anybody is there or not,
Just as a candle will go on giving its light
Whether there is anybody or not.
So is a loving person:
His love is a perfume, his love is a light.
If there is nobody to share,
It still radiates, it still goes on spreading
Because the loving person can't do otherwise.

Once that state is attained you become religious.
Religion has nothing to do with rituals
Nothing to do with churches and temples,
And the Bibles and the Gitas and the Korans.
Religion has something to do
With an inner state of love.
It has nothing to do with god really.
If *you* are loving
If you reach to the pinnacle of love
God is bound to happen to you.
That is inevitable
So we need not bother about it
We need not even take any note of it
We need not even discuss about it.
It is inevitable, it follows love like a shadow.

No Man is an Island

Chapter #21
Chapter title: None

21 May 1980 pm in Chuang Tzu Auditorium

Archive code: 8005215
ShortTitle: ISLAND21
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Nika) -- This is your name: Ma Anand Nika.
Anand means bliss. Nika has two meanings. Both
Are beautiful and both are interdependent. The
First meaning is born on Sunday and the second
Meaning is belonging to god.

God created the world in six days.
The seventh day was his day -- he rested.
The seventh day belonged to him
Hence it is called a holy day, it is divine.
And rest has something about it which is divine:
Relaxation is divine.
The hold of, the whole art of meditation is nothing but
The art of creating a deep inner rest
A relaxed state of being.
Six days you are involved in the world
Thousand and one things have to be done.
Seventh day you relax into yourself
You rest into yourself;
It rejuvenates, it again resurrects you.
That's why I say both are related:
Born on Sunday and belonging to god.

Rest is the way to belong to god
And if one knows the art of restfulness
One can act and yet be in rest.

The Jewish god
And the Christian and the Mohammedan god
Which are by-products of the Jewish god
Is not so clear about it as the Eastern god is.
The Eastern concept of god is not that
Sometimes he works and sometimes he rests.
The eastern concept of god is:
His work is his rest.
That is a far higher dimension,
Then every day is a holy day
Then there is no division,
Your action and your meditation
Are not two separate things.
Your creativity and your relaxation
Are two aspects of the same coin.
And that's how my sannyasins have to be.

There is no need to find
A separate corner in your life for meditation.
Meditation should spread all over your life
Each moment should have the color of meditation.
Even while working
You should be at rest, you should remain centered.
You should not get disturbed, distracted.

Hence in the East there is no idea of a holy day.
Before Christians came to the East
There was no question of a holiday because
The Eastern god continuously is creative.

A Sannyasin has to learn the art
Of being active and inactive at the same time.
It is a very paradoxical phenomenon
But once you know the knack of it

It is the most beautiful thing
That can happen to a man.
Then you can be in the world
And yet be free of it
Then you can be anywhere, even in hell
And still you will be in heaven.
Then one does not care where one is;
Wherever one is
One carries one's paradise within oneself.

(To Lieve) -- This is your name: Ma Asti Lieve.
Asti means existence. Lieve means a dear one.

Existence loves all.
Existence is not indifferent to us
But is appears indifferent for the simple reason
Because *we* are indifferent.
Existence only reflects.
It is a mirror: It echoes us back.
If we shout at it, it shouts at us.
If we sing to it, the song is returned.
Whatsoever we do to it
Is returned in a thousandfold way
Because it is returned from all the directions
From all the dimensions
From all the planed of existence.
It appears indifferent because we are not loving.
Once you start loving all that is --
The river, the mountain, the stars,
The people, the animals,
Once you start getting involved into life
With deep love, with great intensity
With a fire in your heart,
Once you become warmed up
The whole existence becomes warm towards you.
It always pays in the same coin.

It looks meaningless
Because we don't create meaning.
It looks as if it is very dull and drab
Because *we* are dull and drab.
To a Buddha it does not appear like that.

Buddha has said,
'The moment I became enlightened
The whole existence became enlightened.'
And I can vouch for him. I am a witness:
What he says is absolutely true.
That's my experience too:
Whatsoever you are, existence is that for you.

Now all over the world
Thinkers are very much worried
That existence has no meaning
And the only thing they should be worried is
That man has lost the capacity to create meaning.
Existence seems to be indifferent
And the only thing is
That we have become indifferent and cold.
Meditation will teach you two things:
Meditation
As far as you inner world is concerned,
And love
As far as the whole existence is concerned.
Meditation has to be your center,
Awareness, a silent watchfulness
And love has to be your circumference,
A warmth, for no reason at all --
Because it is so beautiful to be warm
It is so delightful to be warm.

At the center be meditative
At the circumference be loving
And you will see the whole existence change.
It is the same existence;
In fact *you* are changing
But immediately, as you change
The whole existence changes with you.

(To Rita) -- This is your name: Ma Anand Gito.
Anand means bliss; gito means a song -- a song of bliss.

My definition of a sannyasin is a song of bliss.
The old definition of sannyas was escapist.

The old saints used to be very sad
Serious, with long faces.
And naturally they had to be sad
Because they were torturing themselves
They were practicing masochism
In the name of asceticism.
In the name of religion they were really
Practicing neurotics.
And their neurosis was of their own creation
Hence they were incurable because
If a neurosis happens to you as a disease
You can be cured, but if you practise it
And you think it is something holy
And something sacred
Then it is impossible to cure you.
And they were respected and worshipped for it
So why they should think of being cured of it?
Their egos were fulfilled by it,
But they were no saints.
The whole idea was stupid
The whole idea was wrong, basically wrong
Wrong from the very beginning,
And that idea has persisted up to now.
That's why my sannyasins
Have to be condemned all over the world.

Christians will condemn them
Hindus will condemn them
Mohammedans will condemn them --
Everybody is going to condemn them
Because they all have a certain idea of how
A sannyasin, a monk, a saint should be.
And what *they* call a saint, I call a masochist
And what I call a sannyasin, they think that
My sannyasins are materialists, indulgent.
Our values are different
Our perceptions are different.

Life has to be rejoiced
Life has to be lived in its totality.
It is not indulgence and if it is indulgence
Then god is very indulgent -- what can you do?
He has created this life
And he does not seem to be an ascetic

Otherwise why those flowers
And rainbows and butterflies -- for what?
Just think an ascetic god
Will create so may flowers, so many colors
So many trees, so may stars?
Darkness would have been perfectly sacred.
In fact, an ascetic god
Would not have created *any* kind of beauty;
He would have made everybody
So ugly and disgusting that
Nobody would have ever thought of love.
But he makes people beautiful
He makes people lovely.

God is not an ascetic --
That much is absolutely certain.
God is a lover, a creator, a poet
A singer, a dancer.
God is not a neurotic person
And he is not perfectionist at all, otherwise
He would have created the perfect world.
In the very beginning.
There would have been no evolution at all
He would have created everybody a saint.
Everybody would have been a born-saint
There would have been so need
Of any religion, of any growth,
But god creates opportunities to grow.
He is not a perfectionist either:
He loves growth, he loves enquiry
He loves people discovering themselves.
He is tremendously interested
In people growing on their own accord.
He accepts it that sometimes they will go astray;
Otherwise they cannot grow.
And he accepts that they will commit mistakes;
Without committing mistakes
Nobody can ever learn.

God is not a saint -- that much is certain.
If there is any god
He is going to be something like my sannyasin:
Utterly in love with existence and life
Otherwise he would not have created.

And you have to learn a new kind of religiousness.
A religiousness that can sing, dance, celebrate.

(To Connie) -- This is your name: Ma Dhyan Sarjana.
Dhyan means meditation. Sarjana means creativity.

Meditation is inevitable creative,
It cannot be otherwise.
First it creates you and then
It creates thousand and one things around you.
And it goes on creating
It goes on finding new ways to be creative
New methods to be creative; it never tires
It is never bored with creativity.
It is always thrilled with new projects
It is always full of new dreams
Which have to be materialized.
But the old idea of meditation
Was very uncreative, hence I say
It was not meditation, it was a kind of suicide.

Real meditation cannot be uncreative.
Creativity is the criterion
Whether the meditation is true or false.
If it releases creative energy in you
Whatsoever you are doing,
If you start enjoying it more
If you start getting
More and more involved into life, if you start
Squeezing each moment its total juice
If you start living moment to moment
With such utter abandon
As if there is no other moment left,
This is the last moment
So you have to live it totally
Otherwise you will never live again --
Then your meditation
Is moving in the right direction.
If it makes you uncreative, escapist
If it creates the idea of renunciation in you --
Renounce life and run away from life
Become a dropout and go to the mountains,

That means it is not meditation --
Something else masquerading as meditation.
It is just a slow kind of suicide
And the old idea of religion
Has been very suicidal

That's why you will be surprised:
In the East very few people commit suicide
In the West more people commit suicide.
And the Eastern so-called mahatmas and saints
Brag about it. They say, 'Look!
Our people are so religious
They don't commit suicide,
And Western people are so materialist, that's why
They are going mad and they are committing suicide.'
But their argument is utterly false.

My own observation is totally different:
In the East you need not commit suicide
You can become religious -- that is an alternative.
You can go to the Himalayas: There are
Five hundred thousand Hindu monks in India.
If these people were in the West,
They would have committed suicide
Because there is no alternative.
And this is easier than committing suicide.
Committing suicide needs a little courage
It needs really guts; it is not for cowards.
Cowards go on lingering,
They take their time, they die slowly
But religion provides them
A slow kind of suicide, a gradual kind of suicide.
Escape form the world -- that is a suicide.
Live in a cave in the Himalayas --
That is almost living in your grave!
What is the difference
Between a grave and a cave?
The only difference is that you are breathing
But why bother about breathing?
Why so much trouble?
Just lie down in the grave and be finished.
That seems to be far easier
Far more comfortable and convenient,
For you and for others too.

Because if you live in a cave then
Somebody else has to carry food to the cave,
Some fool is bound to serve you ...
And it is unnecessary.

The reason why people
Don't commit suicide in the East is
Because here is a religious alternative;
In the West the religious alternative
Is no more available; in the past it was there.
Christians monasteries were there
And people were not committing suicide
Now Christianity has lost its relevance but
In the East the grip of religion is still great.

My religion is not suicidal.
It is life-affirmative
It is tremendous love for life
It is rejoicing in life.
So meditate
And release all your potential of creativity.
That's my message.

No Man is an Island

Chapter #22
Chapter title: None

22 May 1980 pm in Chuang Tzu Auditorium

Archive code: 8005225
ShortTitle: ISLAND22
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Sanjay) -- Your name: Swami Sanjay Bharti. Sanjay means victory and not just victory but right victory.

That word right, 'sam' is of immense importance. All the great words are composed of it. Sambodhi, which means enlightenment comes from the same root 'sam'. Samadhi, which means ultimate achievement, self-realization, comes from the same root 'sam'.

Gautam Buddha was immensely in love with the word 'sam'; whatsoever he will say he will always use the word 'sam'. The eightfold path that he preached, all the eight links start with sam: Samyaksmrati, right remembrance, Samyakahar, right food -- whatsoever he will say he will always emphasize that it should be right because the problem is with man's unconsciousness. With this everything can go wrong. Even beautiful things can go wrong, they have gone wrong. You give them gold and the moment their unconsciousness touches it, it turns into dust; they have to be constantly reminded how to use it rightly, how not to destroy it.

And one of the greatest problems of life is that light is not destroyed by darkness. Light has no danger from darkness. What can darkness do to light? Light is in danger from a false light. The flower has no danger from the leaves and the thorns. The flower has danger from pseudo flowers; the paper flowers, the plastic flowers. And they are cheap and they are easily available. Religion is not in any danger from irreligiousness. Religion is always in danger from pseudo religion. Hence just to say religion is not enough, it has to be preceded by right -- right religion so that you remember always, so that you can always check and be absolute certain before you start moving into anything, whether it is false or right, whether it is pseudo or real.

The pseudo victory is through violence and the right victory is through love. The pseudo victory is enforced on the other. The right victory is never enforced on the other; on the contrary there is no effort to enforce anything at all. Not in the least, not even in any indirect, subtle way. There is no desire to impose anything. But when you love deeply, victory comes on its own accord.

Love is victorious and it brings right victory because it does not destroy the other. On the contrary, it enhances the other. It makes the other more valuable, it makes the other's freedom more solid, more crystallized.

Meditation gives you an insight into rightness. Then you can apply that rightness to all dimensions of life. Then whatsoever you do, remember, it should not be false and pseudo, it should not be a pretension; it should be authentic and true. And once you start living a life of truth, there is great joy! Joy follows truth like a shadow. Now start meditating. Good.

(To Koya) -- This is your name: Swami Prem Vandan.
Prem means love. Vandan means prayer.

The only prayer worth calling prayer is love;
All other prayers are only so-called prayers.
They are pseudo, they are just poor substitutes:
Because people cannot love, they pray.
Of course their prayer gives them
A certain consolation.

Man is so cunning in deceiving others
That ultimately he starts deceiving himself.
He cannot love human beings
So he starts loving humanity.
Now that is a strategy:
The mind is befooling you.
Where you are going to find humanity?
Whenever you will find
You will always find a concrete human being.
Humanity is only an abstract concept
Just an idea -- you cannot love an idea
But it is easy to love an idea
Because it creates no trouble
You are not expected to sacrifice anything,
You can remain the same and you can brag
That you are a great lover of humanity.

People who cannot love existence
Start loving god.
Now existence is here now
And god is just in your mind, just a concept.
It does not exist but it is easy to love god.
It is difficult to love a tree: Even a tree
Will create trouble for you if you love the tree
Because it has its own moods.
And if you love a tree
You are risking many things because
One day the tree can die --
That is the greatest risk
And you will be left alone
And you will feel empty.

People are afraid of love.
It is easy to love god. God never dies,
Because god never is in the first place.
It is impossible
For something that does not exist to die.

Friedrich Nietzsche declared
In the beginning of this century
That god is dead.
And I say he was utterly wrong
Because god can be dead only if he was alive!
He has never been alive in the first place.
Nietzsche must have been
A far more religious man that I am.
At least he believed
That god has lived up to now..
And he gave a long life to god,
Since the very beginning, almost an eternity.
He does not allow any future to him
But he allows the past.

But I say to you
That god neither has a past nor future.
Godliness is true
But god is only a philosophical concept.
Hence Buddha

Who was the *most* enlightened man in the world
Never talked of god.
He certainly talked about godliness
But to love godliness, you will have to love
All the manifestations: The river, the mountain
The stars, the people, the animals...
And I call this love prayer.

The people who pray in the churches
In the temples, in the mosques
Are simply deceiving themselves and nobody else.
They are simply wasting their time.
It has no more value that playing cards;
Playing cards is a mundane way
Of wasting your time
And going to a church on the Sunday
Is a religious way of wasting your time.
But a real religious man lives his prayer.
It is a question of living, breathing.

Breathe prayer, live prayer
Love this beautiful existence,
And it is through this love
You will become aware
Of the *immense* presence of godliness everywhere.
And I repeat again: not of god but of godliness.

(To Tomoko) -- This is your name: Ma Anand Prartho.
Anand means bliss. Prartho means prayer.

To be blissful is to be prayerful.
To live blissfully, is a dancing way,
Enjoying each moment of life
Is the way of sannyas.

I am not against the world, not against life.
I am in tremendous love with the world and life
And I teach my sannyasins
To be great lovers of life.

Dance with the wind, dance when it is raining
Dance with the trees
And you will be surprised that
Religion is not in the scriptures,
It is spread all over existence
From the dance of a peacock
Or a cuckoo calling from a faraway distance
Or somebody playing on a flute.

Religion is not something dead
And scriptures are all dead.
Religion is very much alive
And you have to be alive
To make contact with it.
If you live in misery, you live in death,
If you live in bliss
You become more and more alive.
When your bliss reaches to a peak
To an orgasmic peak, then you contact existence.
And that contact gives you the proof
That live is not only matter but something more.
And that something more is indefinable.
You can call it XYZ, enlightenment, tao,
Truth, godliness, but these
Are just words to indicate to something
Which cannot be contained in any word.

The only way to know it is through bliss.
So here, learn to be blissful.
This is not a place to be sad and serious.
This is a place to be playful
This is a place to take life as fun
And death too as fun!

(To Michael) -- This is your name: Swami Prem Gitam.
Prem means love; gitam means a song -- a love song.

That's all one needs to become
And life is fulfilled!
If one is not able to become a song
Life remains empty, meaningless.

And people try
To become everything except a song.
They want to become rich, powerful, famous
But in becoming rich
In becoming politically powerful
In becoming famous they lose all qualities
That can make their life joyous;
They lose all cheerfulness, they become serious
They have to become serious because
The things that they are trying to achieve
Are competitive, they are all ego trips,
And ego is a very serious thing.

Ego never takes anything as fun.
Fun seems to be dangerous for the ego.
Ego is never playful, it is very serious.
Hence egoists tend to become saints
Because that seems to be the easiest way
To become powerful, respected, famous --
And without losing your seriousness at all:
In fact, you can become more and more serious
As you become a bigger saint.
But you become more and more dead too...

Have you ever seen a dead man laughing?
Dead men are very serious, bound to be!
They can't laugh. That will be out of place.
And they follow all the manners
That dead people should follow.

There is a famous story about a Sufi mystic
Who was a great philosopher also.
He was always worried that,
'How I will know when I die that I am dead?'
Philosophers are always worried
About such stupid things.
His wife told him, 'This is all nonsense,
I don't think this is philosophy because
When you are dead, you will know.'
But the man said, 'How?
How I will be certain that I am really dead?'
The wife said, 'You will know because

You will become cold. So don't bother me!
You will know perfectly well.
You will become cold.'
So he said, 'Okay. If this is an indication
Then the problem is solved.'

One day he was in the forest and lost the way
And it was a cold night
And he started shivering and becoming very cold
And he was on his donkey. He told to the donkey,
'Listen -- it seems I am dying.
That's what my wife has said
And she has never said anything wrong.
She is always right, always I prove to be wrong,
So she must be right. So ...
And she had told me that
You will know perfectly well
And now I am knowing it perfectly well
That everything is becoming cold
So goodbye friend! You served me many days
And I have to leave you in this jungle
And I don't know what will happen to you,
But god will take care of you!'

So he lies down underneath a tree
Because he thought,
'That's how dead people are expected to behave.'
He has always seen them lying down!
You don't see dead people
Riding on their donkeys or sitting or standing.
He remembered -- he has seen many dead people
So this is the way how one should behave.

So he told to the donkey that,
'You can stand or whatsoever you want you can do
But I have to lie down -- I am dead!'
And of course when he laid himself
Down under a tree, he became more cold
So it was absolutely certain that death has come.
At that very moment
Two wolves came and attacked the donkey.
Now he is seeing.

He became very puzzled -- what to do?
In such a situation
What a dead man is expected to do?
That is the problem: 'Now the wife is not here
I cannot ask anybody else.
My donkey is being attacked and I am dead!'
So at the most he said to the wolves,
'Listen -- you can do whatsoever you can do
But this is not good: having in such a way
With a dead man's donkey! Had I been alive
I would have taught you a lesson!
But now it is too late,
I cannot do anything else.'
And he said to the donkey, 'Forgive me ,sir.
Don't have any expectations from me
Because I am dead!'

Dead people have their own manners, etiquette.
And one thing is absolutely certain:
Nobody has ever seen a dead man laughing.
That seems to be
An absolute commandment for dead people:
Don't laugh. Laughter is not allowed.
But the people who stop laughter
While they are alive, start becoming dead.

Rejoice! Rejoice as much as you can,
Become more and more alive as much as you can.
To me, to be religious means
To be overflowing with life
So abundantly overflowing
That you can share your life with others
That you can make a few dead people alive.
That should be the way of a sannyasin:
He should become himself alive
And he should make others alive.
He should trigger the process of being alive
Into others -- and there are many who are dead
There are many who are cold
Who has lost all warmth, who has lost all love
Who has lost all laughter.

(To Bruno) -- Hello, Bruno! Come here.
So finally you have come!
Yes.

That's good -- I was waiting for you. Good. This is your name: Swami Veet Niten. Veet means going beyond. Niten means morality.

Morality is not religion. Of course, religious people are moral but the vice versa is not true: moral people are not religious; moral people are simply pretending to be religious. They are wearing a mask, a face. The mask may be beautiful, the face may be beautiful, but it is a veil: it hides your reality. It gives you a beautiful appearance but you lose all track of your authentic being.

The moral person lives according to the social dictates. He is not a free man. He lives according to the ten commandments: Do this, don't do that. His whole life is being ruled by others: the powerful, the orthodox, the priest, the politicians, the people who are dominating the establishment. But he is moral only on the surface, his morality is not even skin-deep. If you scratch him a little deeper, immediately his immorality comes up. His unconscious is full of all kinds of scorpions and snakes and all kinds of wild animals. And he is afraid of them, he has repressed them. He is sitting on top of them as if on top of a volcano. And he is very fearful, trembling constantly because the volcano can erupt any moment. His life is a life of misery and he has to live a double kind of life. On the front door he is one person, on the back door, he is a totally different person.

My sannyasin has to live a single life, integrated, true to the very core. Whatsoever he is, he is. He has no need of any masks, no desire to hide behind anything. He simply allows himself -- he exposes himself to the world as he is, in his total nudity, without any fear. He stands before god utterly naked. And that is the only way to encounter god, that is the only way to encounter existence. And then a totally different kind of morality arises, which is not imposed from the outside but arises from within one's own heart. It has the touch of your own heartbeats, it has the flavor of your own experience and being. It arises out of your own meditation. It is not your conscience, it is your consciousness. Now you do whatsoever you see is right. You don't do what others say is right; because others are simply repeating cliches handed over to them by others. And so on, and so forth, for centuries the same cliches have been handed over by people from one generation to another generation. These cliches are like hereditary diseases. And people go on suffering from them.

To be a sannyasin means to be free from the past, free from traditions, free from orthodoxies. To be on one's own and to live in freedom, to risk whatsoever the freedom requires. And then slowly slowly your own conscience starts functioning because you give an opportunity for it to function; it starts responding to challenges that you have to encounter every day in life. Because you don't have any readymade answers -- you have to search within. Your intelligence has to function and as your intelligence functions, you grow.

A religious person becomes moral but his morality is his own. He is the source of it, he is his own authority, he does not believe in any other authority.

My function here is not to be an authority to you, but to help you to become your own authority.
Now you have come forever? That's good.
Start working. Good!

No Man is an Island

Chapter #23
Chapter title: None

23 May 1980 pm in Chuang Tzu Auditorium

Archive code: 8005235
ShortTitle: ISLAND23
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Benita) -- Your name:..She follows?
Ma Dhyan Benita. Dhyan means meditation. Benita
Means the blessed one.

Everyone is a blessed being
But it is only through meditation
That one recognizes the face
Otherwise the treasure remains hidden
Unknown, unrecognized and we remain beggars.
We are born of god
There can be no other higher blessing.
We carry eternity in our being,
Nothing more can be desired.
We have all the seeds which can become
Great lotuses of bliss, benediction
But they will remain seeds unless we provide them
The right soil of meditation.
Meditation is the only way for transforming
Our unconscious state into a conscious one,
The only way to know ourselves.
There has never been any other way
And there will never be another
Because the problem is the mind

And meditation helps you to transcend the mind
It helps you to go beyond it
Suddenly all problems disappear,
All darkness disappears. You are full of light.
In that light you recognize who you are.
That very recognisation
Is a declaration of one's blessedness

(To Manfred) -- This is your name: Swami Dhyan Manfred.
Dhyan means meditation. Manfred means man of peace.

Everybody would like to be a man of peace
But just by liking
One cannot become a man of peace.
People go on shouting for peace
And the same people go on preparing for war.
The same people go on talking about peace
And the same people
Go on piling up atom bombs, hydrogen bombs;
They are not different people.

It is a very strange phenomenon:
Man lives in such a contradiction
For the simple reason that
It is easy to desire good and beautiful things
But to materialize them
Is a totally different thing.
To dream is one thing,
To make the dream a reality is another.
And everybody can afford dreams
And when you are dreaming
You can dream beautiful dreams
But dreams are dreams: when you wake up
They have not changed your reality
Even by an iota -- the reality remains the same.
And man becomes split: He dreams good things
About god, about peace, about love, and he
Prepares for war, for destruction, for violence.
Even in the name of peace
He is ready to plunge into a war; in fact
All wars have been fought in the name of peace
All countries prepare for war but they all say that

'We are only preparing for war to save peace
We are not preparing for war.'
They all call their war ministries
'Defence ministries'. Then one wonders:
Who has the aggressive ministry?
No country has any aggressive ministry,
All are defense ministries,
They are all preparing for defense --
Who attacks them?
In fact, even when the war has been fought
And millions of people have been killed
It remains an undecided phenomenon;
Who started it? So whosoever wins the war
Writes the history and he proves
That the defeated one was the cause of it.

So all history is rubbish
Because it is written by the victorious.
It is not true, it has nothing to do with truth;
It is simply one standpoint, the standpoint
Of the one who has become victorious.
If the other party had won
The history would have been totally different.
If Adolf Hitler had won the war
Then Churchill and Roosevelt and Stalin,
These would have been the war criminals.
Then the history would have been
Totally different; then these people
Would have been the proved that
They were the aggressive people
And Adolf Hitler was the saviour of humankind.
But now because he has lost the war
He is a criminal.
The other criminals have become heroes.
They are *all* criminals in fact.
All politicians are criminals
And all politicians talk about peace
And they go on deceiving people.

A real man of peace
Will have to go through an inner transformation,
Only then the dream becomes a reality.
Meditation is the alchemy
Of transforming your aggressive energies

Into peaceful energies.
It transforms your violence into love.
They are not different, it is the same energy.
And remember always: energy is neutral,
It is neither good nor bad.
Energy used non-meditatively becomes dangerous
It is a sword in a small child's hand: Either
He is going to harm himself or somebody else.
If no harm happens
That will be simply an accident.
If harm happens that is not an accident at all,
That was bound to happen, it was inevitable.

We have energies but we are not grown-ups.
Hence our energies go berserk.
Meditation is the process of growing up.

And never forget the simple fact
But which is always forgotten,
That growing old is not growing up.
Growing old is simple.
It has nothing to do with you,
It happens on its own.
You go on aging because time goes on passing.
It depends on the clocks and the calendars,
It has nothing to do with you.
If it has something to do with you
Nobody will ever grow old.
Who would like to become old?
Everybody would have been young.
But growing up is a totally different process;
It needs a deliberate, conscious effort
On your part.
So it happens, a man may be only
Twelve-year-old psychologically.
Then he is in difficulty
And not only he is in difficulty.
And these are the senior citizens of the world.
By the time these fools are becoming senile
They attain to great power.

It takes time to attain to power:

To become a president
Or to become a prime minister, it takes time.
By the time you are
A prime minister of a country
You may be at least sixty
Or more -- seventy, eighty.
Morarji Desai became prime minister of India --
He was eighty-four, whole life's struggle
To become prime minister, a childish idea.
An eighty-four years is just a physiological age
Because the childish idea is there.
And these people wield the power
And they create destruction in the world

Growing up means: psychologically you become
Mature, centered, integrated and all integration
All centering, all maturity comes
By becoming more and more watchful of your mind
And all its stupidities. Mind is a monkey.
You have to watch it and you have to see
All kinds of foolishnesses that it goes on doing
And goes on manipulating you to follow it.

Meditation is simply
The art of watching the mind.
Once you start watching
The monkey stops manipulating you.
Once you become more and more watchful
Distance is created
Between you and your own mind,
You are no more identified.
A moment comes when you are simply consciousness
And that very moment mind disappears
Because it has no more any hold over you.
That moment is the moment
When for the first time you know what it is
To be a man of peace.
Peace starts overflowing you.
In a thousand ways peace radiates through you.
You live peace, you breathe peace,
Whatsoever you do has the grace and the beauty
And the touch of godliness in it!

(To Maia) -- This is your name: Ma Deva Maia.
Deva means divine. Maia means rebellion.

The ordinary revolution
Is apparently revolutionary -- only apparently.
It gives you a false feeling of change
But it never changes anything in fact.

Man has seen many revolutions:
The French revolution and the Russian revolution
And the Chinese revolution, but all have failed;
For the simple reason that
Revolution never takes account of consciousness.
It tries to change the structure of the society
Not the consciousness of human beings.

Structure is superficial,
It is not the center of life.
So you can change the structure,
It is like changing the house:
You live in one house,
Thinking that you are a very bad person
You change the house, you go into another house
But that is not going to change you,
You will remain the same person.
Only the house will be different:
The windows will be in different places
And the doors will be in different places
Maybe it is made of marble and very beautiful
But what about you? -- you are the same person.
You will go on doing
The same stupid things as you were doing before.

Revolution changes the houses people live in,
Rebellion changes consciousness.
Hence rebellion is divine, it is inner.
Revolution is outer, mundane
Rebellion is sacred.

Sannyas is a rebellion
And that is the only thing
That has ever succeeded,
But very few people have tried it.
Still, its impact has been tremendous.
Had a little more people tried it
Life would have been totally different.
We can count those people on fingers:
A Buddha, a Jesus, a Moses, a Zarathustra,
Only few names here and there.
But those few names have transformed humanity.
With those few people
Humanity has gone higher and higher.
It is a miracle
That just a man like Buddha changes so much
Without changing anything on the outside;
He simply changes himself
But his change triggers a process
Which *still* continues; it becomes a chain.
He is not a Karl Marx, he is not a Lenin
He is not a Stalin, he is not a Mao Tse Tung,
But these people will be forgotten
These people will remain
Just footnotes somewhere in the history
These people will be remembered only as nightmares
But Buddha will always be remembered
As a cool breeze which still goes on blowing,
A river which still is alive
Which is eternal in a way.
And those who are capable of drinking out of it
Can still drink out of it.

My sannyasins have to be great lights,
Great rebels, great ecstatic people
Who are not concerned with the outside things
But to change themselves and create
A process of change through that.
It is an individual to individual effort,
Heart to heart phenomenon but that's
The only thing that is going to change one day
The whole face of the earth.

(To Jochen) -- This is your name: Swami Anand Jochen.

Anand means bliss. Jochen means appointed by god.

Everyone is appointed by god
But we have forgotten completely our mission
We have forgotten even why we are here
We have forgotten the message
That has to be delivered.
We have forgotten who has sent us and we have
Forgotten to whom the message has to be delivered
We have forgotten everything!
We are living in a deep forgetfulness
And we call it life.
And people who are so utterly forgetful,
Of everything
Think themselves intelligent people.
If you ask the awakened ones they will call
This is sheer foolishness.
We have to wake up out of this foolishness,
We are here to fulfil a certain purpose.
Everyone is here to sing a song
To dance a dance, to release a certain perfume
But that is possible only
If you become very very conscious,
That is possible only
If you become so much alert that
You can see yourself directly, not via others.
Right now
Whatsoever you know about yourself is via others:
Somebody says you are very nice
And you believe it. Of course,
Everybody wants to believe that one is nice.
And somebody says you are very intelligent
And you believe it.
There are troublesome people also
Who say you are not intelligent,
You are stupid, you are a fool;
Nobody believes them but
They create a disturbance.
That's why we get angry:
Everything was running so smoothly,
Your father, your mother, your uncle, everybody
Was saying you are so nice, so beautiful,
Then somebody turns up and says that
You are just a fool -- how he annoys you.
And he may be right!
There is far more possibility that he is right

Because the world is full of fools.
But no mother can think that her son is a fool.
She will realize it only but later on when the son
Has fallen in the hands of another woman.
Then she will realize that he was a fool
Because then she will see that
'I have made so much effort and worked hard ...
It took twenty-five years for me
To make him intelligent enough
And here comes another woman
And within five minutes
She make a fool out of the same man!'
But till that happens, she will believe in you
That you are a great hero,
That you are somebody special
Because through your speciality
She becomes unique: Her son is special.
Your father believes that you are great
Because though you he is great!

So anybody who disturbs you, annoys you
Says anything against your beautiful beliefs
Enrages you -- you may not believe him
But he creates a contradiction in you,
You become confused.
That's why everybody is in confusion
Bound to be because contradictory opinions
Are coming from every side
From every nook and corner.
One person says on thing
Another person says another thing
And you go on collecting all these things.
And it is impossible
To make any sense out of the whole
So you are just like a patchwork:
Mm? You drop all that is not good and nice,
You drop it into the unconscious.
It remains there and you make
A beautiful image out of public opinion
But it is not self-knowledge,
You don't know anything about yourself directly.
You know your face through the mirror.

Zen masters say to their disciples,

'Discover your original face.'

It happened once, a great Zen master, Bokoju
Told one if his disciples,
'Discover your original face.'
And another day he came with a mirror
And he said, 'Yes, sir
I have looked into the mirror --
This is my original face!'
And the master threw him out and said that
'Never come back again
Because this is not a place
For such damned fools as you are.

I accept fools but not damned fools!
How can the mirror show your original face?
It can only reflect your mask.
For the original face you have to go inwards
You have to discover it
At the very core of your being.
No mirror can help, no scripture can help,
All the Buddhas can only indicate the way
But no Buddha can go with you there.

I can show you the way
But you will have to follow,
You will have to do it on you own.'

Once you know your original face
A great joy arises, great bliss is born.
Suddenly you see that you are not accidental
You are appointed by god, that you are carrying
Some important message for existence,
That you are needed
That you are fulfilling a certain deep purpose
In this great scheme of things
You are fulfilling
Some intrinsic, organic utility
That gives great peace, great joy.

No Man is an Island

Chapter #24
Chapter title: None

24 May 1980 pm in Chuang Tzu Auditorium

Archive code: 8005245
ShortTitle: ISLAND24
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Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

To (Ricardo) -- This is your name: Swami Atit Ricardo.
Atit means past. Ricardo means hard, hardness.

Let hardness be your past
Discontinue yourself with it.
Let softness be your future.

Sannyas has to be a discontinuity:
One has to die to the past
So that one can be reborn.
Hardness is a quality
Which is very much praised in the world, in fact
All that is violent, masculine pays in the world
Because we have created such an ugly society.
It is rooted into our animal heritage.
Physically we have come far
Away from animals, but psychologically
We re still there, in the jungle.
The psychological revolution
Has to yet happen; it has not happened.

Once a man was saying to Bertrand Russell that
'What's your opinion about civilization?'
Russell said, 'It is a good idea --
Somebody has to practise it.'

It has not yet happened
It is just a good idea, it is utopia.
Man lives in a very uncivilized way.
Hence qualities which are warlike are praised
Qualities which are flowerlike are condemned.
To be soft is thought to be feminine.
It *is* feminine, but there is nothing wrong in it.
In fact it should be praised
Because it is feminine.

We have to create a new world, a new society
In which qualities rooted in love are praised,
Not rooted in war.
Then softness, openness, vulnerability
will become great values.
They are values for a sannyasin.

The sannyasin has to live the future now.
He belongs to the future hence
He will have to go through many difficulties
Because he will have to live with people
Who are clinging to the past --
And they *are* the majority.
A Sannyasin is bound to find himself an outsider,
But it is good: all pioneers are outsiders.
So drop all that is hard in you,
Become very conscious --
Don't carry anything hard in you
And transform all the qualities
Into softness, into tenderness, into love.

(To Hildegard) -- This is a beautiful name hence
I will keep it exactly as it is: Ma Hildegard.
It means protected by the mother goddess Hilde.

Two things are implied in it.
One is that god is conceived as a mother,
Not as father -- which is far more truer.
God as a father is not so true; in fact
The very institution of father is arbitrary.
It is created by the society
Hence it has gone through many changes.

There is every possibility in future
The very institution may disappear;
Father may become almost irrelevant.
In fact the very idea of father arises
Out of private property.
Because man became
Very conscious of possessing property
He started possessing the woman;
He won't allow the woman
The freedom to move freely
Without being possessed by anybody in particular.
And of course, man is in a certain way
Stronger than the woman;
In an animal way he is stronger,
In a muscular way he is stronger, obviously.
If you put Buddha and Mohammed Ali
Against each other
Mohammed Ali is stronger
Buddha is bound to be defeated,
He may be even killed.
He is stronger in a totally different dimension.
Mohammed Ali may not be
Even aware of that dimension.
The woman is stronger in a different way.
She has more loving qualities, more heart,
More capacity to be patient
Great capacity to resist
All kinds of misfortunes, immense power
To pass through suffering unaffected.
Man s very weak in that way.
But muscularly he is powerful.
His height is a little bigger
His bones are a little stronger
He can overpower physically any woman
Hence he started possessing other properties.

And he wanted to be absolutely certain that
Only his children
Should be the owner of his property.
That was the beginning
Of the institution of fatherhood.

Mother is a natural phenomenon
Father is artificial.
In animals there is no father, only the mother.
In birds, only the mother;
The father is only accidental
It is not so intrinsic.
The same is possible once women become
More freer economically
More freer psychologically,
The same is going to happen again.
In the future, fatherhood is going to disappear.
It can be predicted
And very confidentially predicted
That father has outlived.
Because in the past
The male became very important --
He created all the institutions
Around the idea of the masculine.
Even god became masculine.

The Christian Trinity has no woman in it.
All the three are male members.
It is a gay club! And must be utterly boring!
At least one woman *is* needed
To make things a little juicy!
Even if one woman was there
There must have been many gossips and
Things would have started moving.

Nothing has happened since god created the world.
All those three -- god the father
And god the son, and the holy ghost --
They go on sitting. What they are doing?
They must be feeling very empty.
Just the entry of a single woman
And there will be trouble

And there will be problems
And jealousies and fight will start
And triangles will be created:
Holy ghost will fall in love and fight!
And there will be some story in it.
You cannot write a novel without a woman --
I have never seen, you cannot
That is not possible
But the masculine mind imposes the idea.

It is far more truer that god is a woman
Because god is a womb.
Out of the womb everything has arisen
Out of god's womb the whole creation
These millions of forms: Trees
Birds and animals and rivers and mountains
And stars, suns and moons, millions of forms.
God must have a womb of infinite capacity.
Only a womb can be creative
No man can create a single child.
Cannot give birth to a single child.
A woman will be needed.

And this is accepted in the story of Jesus' birth:
The father is discarded, it can be discarded.
Joseph is not needed
But virgin mother cannot be discarded.
Even the male chauvinists
Could not discard the mother because
Then the whole idea would have been so absurd.
It is already fifty per cent absurd but then
It would have been hundred per cent absurd.
Then Jesus will have to come suddenly
From nowhere, not even out of virgin mother.
That story unknowingly accepts one thing that
Father is discardable but the mother is not.

So this is one implication of Hildegard
That god is mother
And motherly qualities should be developed
If one wants to come closer to god.

The second thing to remember is
That god is always protecting;
We are not aware -- that is our fault.
And because we are not aware
So we are never grateful, otherwise
He is constantly protecting, he is caring
He is surrounding us
In every possible way to help us grow,
He is a constant nourishment.
He is our very life. We are not alone.

If these two things you can remember
They will transform your whole life.
Develop womanly qualities.

There is a danger to womanly qualities
Very great danger:
First man destroys womanly qualities because
He was very much afraid of womanly qualities;
They were competitive to his qualities
And they were certainly softer, more beautiful
More aesthetic -- he destroys them.
He destroyed woman as much s he could.
He paralyzed all his ...
He used all his power to paralyze woman.

And now the modern woman
Is committing the same mistake on her own accord.
Now she is trying to become like man
She is trying to become a competitor
So she is trying to develop hardness
The fighting attitude.
The modern woman is trying to be
Strong, as strong as man is
But that is going to destroy her totally.
Man has already done much harm.
And the remaining will go because
Of this so-called woman's liberation movement.
It is suicidal.

Woman certainly needs freedom:
Freedom to be a woman
Not freedom to become a man.
That is not freedom, that is imitation
And imitation is not going to help.
The woman need not become
A secondary type of man.
She should remain herself
Her own self, her authentic self.

Real woman's liberation has not yet started.
I hope that my sannyasins
Will trigger *that* process too.
Then the problem will be totally different
It is not a question of becoming another man.
The question is how to be uniquely woman.
So develop womanly qualities
And they are totally different from man
Utterly different, the polar opposite of man.
So no woman can really become a woman
By imitating a man;
She will be only a carbon copy
And carbon copies are ugly.

And the second thing to remember that
Never feel alone, god is always with you:
In each of your breath,
In each heartbeat god is with you
The whole existence supports you
So never feel alienated, alone.
Even in moments of despair, anguish, anxiety
Remember, that you are well-protected,
That there is no need to become a pessimist.
Never allow your hope to die!
Go on hoping even against hope, against all hope.
Go on believing in the dawn
Howsoever the night is dark --
That's the beginning of sannyas.

(To Philip) -- This is your name: Swami Dhyan Philip. Dhyan means meditation. Philip means strong in spirit.

Meditation is possible only for those who are really strong in spirit. It has

nothing to do with physical strength but it certainly has to do something with an unwavering determination. The wavering person cannot go deep in meditation because meditation takes time to grow. It is not like seasonal flowers; it is like a cedar of Lebanon, it takes years, one has to be very patient.

There is a Sufi story. A king was passing on his horse, he had gone for a morning round of the capital, disguised. He saw a very old man, very very old man. He had never seen an ancient man, watering a small plant of a mango tree. He wondered, he stopped. He said, "Old man, you seem to be really a great optimist. You are so old that I don't think you will survive even a week and what are you doing? -- watering such a small plant of a mango tree? It will take years! You will not be here to taste those fruits."

The old man laughed and he said that, "My father lived a hundred and forty years and I am only a hundred and thirty. And he was planting trees even when he was a hundred and forty. And it is because of him that I have enjoyed beautiful fruits and flowers. So what does it matter whether I am here or not? Somebody will enjoy! I have enjoyed trees planted by others. Others will enjoy my planted trees. This is the only way to repay, otherwise I will be dying in debt. And who knows? If my father could live to a hundred and forty, I am still very young -- just a hundred and thirty. I may live to see this tree flower."

The king said, "If you live then don't forget me. Bring the first fruits to me. I would like to see. This will be a miracle."

And after ten years the old man knocked on the king's gate with a bucket full of mango fruits. The king had completely forgotten. He asked, "Who are you?" He said, "You have forgotten me" - he reminded him. "And these are the fruits, the first fruits of the tree. And do you see, I am still alive and I am still planting new trees. Who knows? -- I may still live."

And the king was surprised because the man looked younger than before. He asked, "I am more puzzled even than before. I was puzzled that time but now I am even more puzzled, you look younger!"

The man said, "One who lives with hope remains always young. I am growing younger every day because a new day, every day surprises me -- I am still alive! What wonder! And that wonder keeps me young, but you have grown very old. I knew that very day that you will grow very old, very soon and you will die very soon. And I tell you that you will die before me. You don't have a strong spirit, you live in pessimism," the old man said.

Meditation needs that kind of strong spirit, then certainly one comes to taste the fruits of the ultimate. One comes to taste nectar, one comes to know eternity.

So put all your energies with great hope, with great patience and with an unwavering determination to create a meditative energy in you.

(To Arlene) -- This is your name: Ma Dhyan Anubhuti.
Dhyan means meditation. Anubhuti means experience.

Meditation is not a thought, it is not philosophy.
It is existential, it is an experience.
It is like love: just by thinking about love
You cannot know love.
You may know much *about* love
But to know about love is not to know love
To know love there is only one way:
To fall in love, to experience it --
And that's how it is with meditation:
You can think about it, you can study about it,
There are thousands of books on meditation.
People have written down the centuries
Great treatises on meditation.
You will become a great scholar
About meditation, but that is not knowing it.

Knowing means experiencing.
There is no need to go in the scriptures;
One needs to go into oneself
One has to fall into one's being.
In love you fall into somebody *else* being,
In meditation you fall into your own being.
They are very alike, the fall is the same
Just the direction is different:
Love is other-directed
Meditation is self-directed.
The process is the same
That you fall from the head.

In love you fall from thinking into feeling
In meditation you fall from thinking into being.
This is the inner triangle, the inner trinity:
Thinking, feeling, being.
People live in thinking;
Very few people come to know what feeling is
And even rarer are those people
Who come to know what being is.

Sannyas means the great adventure into being
It is the greatest adventure there is
Because it releases the greatest ecstasy

And it allows you to know
Your ultimate reality, your immortality.
It allows you to know
That you are birthless, deathless.
It makes you free from all fear, anxiety
It opens the doors of blessings:
Millions of blessings
Start showering on you like flowers
And they go on showering forever
And forever.

No Man is an Island

Chapter #25
Chapter title: None

25 May 1980 pm in Chuang Tzu Auditorium

Archive code: 8005255
ShortTitle: ISLAND25
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Moni) -- This is your name: Ma Anand Moni.

Anand means bliss. Moni means aloneness.

Bliss is possible in two ways:
Either it can happen in a relationship, in love,
Or it can happen in total aloneness.

The bliss that happens in love
Is bound to be momentary;
It will come and it will go
Because it will depend on each other
It creates a subtle kind of bondage.
And any bliss that depends
On something on the outside
Is always unreliable:
One day it may be there, next day it may be gone.
One cannot make it permanent
Although people try their best.
Their very effort makes it even more impossible
Because whatsoever they do

Destroys it sooner
Than it would have happened on its own.

People become clingers
And the more you cling to the other,
The other becomes afraid
The other wants to escape because
There is a tremendous inner need to be free.
The desire for freedom
Is higher than any other desire
Is deeper than any other desire.
So one can even sacrifice love
But one cannot sacrifice freedom;
It is not in the nature of things,
Nothing can be done about it.
Hence the real bliss can happen
Only in your aloneness.

Aloneness is an art, the whole art of meditation.
To be utterly centered into one's own being
Without any desire for the other
No hankering for the other,
To be in such a deep rest with oneself
That nothing else is needed,
One is enough unto oneself -- that is aloneness.
It brings the eternal bliss.

Once you have it
You can enjoy your love also because then
You need not depend on the bliss
That comes through love -- you already have it.
Then love has a totally different dimension
A different flavor, a different quality to it.
It is sharing, it does not create bondage.
Hence meditation is first and love is second.
Those who try love first
Are bound to fail, are doomed to fail;
They will go deeper and deeper into misery.
All lovers end into misery
And it is nothing to do with them.
It is just the nature of things.
You cannot change the nature of things.

But if first you are rooted in your being
And then you move into relationship
It is a totally different phenomenon:
Now you can share, you can love
And you can enjoy this love too.
Even though if it is momentary,
You can dance, you can sing
And when it is gone, it is gone --
You don't look back.
You are capable of creating another love
So there is no need to cling.
You don't carry any grudge
You don't have any complaint;
You are thankful to the lover
You are thankful to the love
That is no more there because
It has enriched you,
It has given you some glimpses of life
It has made you more mature.
But it is possible only if you have
A certain grounding in your being, otherwise
If love is all that you have
And no meditative grounding
Then you will suffer, then each love affair
Will become a nightmare -- sooner or later.
And one hopes that it will be later
But it is never later, it is sooner!

You have a very beautiful name....
Learn the art of how to be alone
And blissfully alone --
That's what sannyas is all about....
And then everything is possible.

This is your name: Swami Dhyan Herman.
Dhyan means meditation. Herman means a man of diligence.

Meditation needs total effort. One cannot achieve meditation halfheartedly. You have to go into it without holding anything back, and you have to go into it without any hurry. You have to go into it with immense patience. And much effort will be needed because we have gathered such a

mind in so many lives that it surrounds our being like many layers of rocks. All those rocks have to be broken, chipped away. It is hard work, but it pays tremendously.

So those who think that meditation will happen just by sitting for ten minutes, fifteen minutes in the morning, fifteen minutes in the evening... and you will know what transcendental meditation is - are simply fools. All that you can learn from those fifteen minutes is a certain technique of falling asleep. Nothing is wrong with falling asleep. If you enjoy it, it is perfectly good, but don't mistake it for meditation.

All kinds of chanting, all kinds of mantras are nothing but lullabies; they create a deep, auto-hypnotic state. Repeating a certain word constantly - you fall into a certain state of trance which is not meditation. Meditation means awareness. Meditation is not a trance. It is not auto-hypnosis; it is just the opposite of it.

It means silence, but fully alert. It means a state of no-mind. There is no chanting, no chanter. The whole mind has been dropped. It is possible, but it has happened to just a few people in the whole history of humanity. Only to very few people, because very few people were diligent enough, very few people were ready to pay for it.

It needs a total commitment, it is a life-long work. So one has to be very patient, and one has to learn not to bother about the results; otherwise every day thinking about the result, that, "It has not happened yet..., it has not happened yet...," is an unnecessary disturbance and a distraction.

Krishna says to his disciple Arjuna: "Don't think of the result - just do it! Don't bother about the result. The result will take its own course, it will come in its own time. Trust existence and go on doing your work, and whenever the time is ripe and you are ready, the gift arrives and the transformation happens."

And you are transformed into another world, a new being is born; you are no more part of time - you become part of eternity!

(To Tim) -- This is your name: Swami Anand Dhyana.
Anand means bliss. Dhyana means meditation.

One can start meditation in a wrong way.
And if the first step is wrong
Then every thing will go wrong.
One can start meditation in a state of misery
Out of despair -- that is the wrong step.
Then you are simply trying
To avoid and escape from the misery.
Meditation is only
A beautiful name for that escape.
It is not true meditation.

True meditation begins in a state of bliss.
So the first thing to learn is
To be cheerful, to be rejoicing
Into small things of life!
The people, the trees, the sun, the moon
The stars, the flowers, the butterflies, mm?
Small things of life ...
Just a walk on the beach
Just the chirping of the birds in the morning
Just he taste of the salty air on the beach --
One should learn to enjoy all these small things
One should become more and more sensitive,
Alert of all that surrounds you.
And one should rejoice
One should not be sad and serious.

Religions ordinarily make people serious and sad.
I teach you just the opposite: Rejoice
Don't be sad and serious --
Those are pathological states.
And if you are in a pathological state
Whatsoever you do will go wrong.
You are in a wrong state, you are in a confusion:
Out of confusion anything done
Will create more confusion.

So the first thing is
To get in tune with existence.
Don't bother about god
And afterlife and the soul;
Don't be bothered by
Great metaphysics and esoteric truths.
Don't be concerned at all about all that rubbish.
Just enjoy moment to moment
That which is available::
A distant call of the cuckoo --
Let it sink deep in you.
Just a cup of tea -- the flavor of it,
The taste of it -- enjoy it!
And by enjoying these small things
You create a right state of mind and from there

You can take the jump into meditation.

That state has to be used as a jumping board.
And when meditation starts --
Not as an escape but as an enquiry for deeper joys
Because you have tasted something of the joyous
In the ordinary way ...
Now you would like to lean
Some extraordinary ways to enjoy life.
You would like to know some other perspectives
From where you can look to life
And see its beauty.
You would like to become more and more enriched.
Meditation gives you
The deepest vision of the reality.
The ordinary simply disappears
And everything becomes extraordinary.
But first you have to enjoy the ordinary.
If you don't enjoy the ordinary
Then there is nothing else.

The extraordinary is hidden in the ordinary
The sacred is hidden in the profane.
And this is where religions have gone wrong:
Their sacred is *against* the ordinary,
My sacred *is in* the ordinary
Hence religions have condemned people
Who say life is eating, drinking, merrying --
Religions have condemned these people
As materialists -- I don't condemn them.
I say that is the right approach
That is a good beginning:
If you can enjoy eating, drinking, merrying,
Then sooner or later
You are going to become intrigued
Sooner or later the enquiry is bound to arise
In an intelligent person's heart:
Is this more or there is more to it?

Then, when that question has arisen in you,
That there must be more -- because you start
Having some glimpses of the more,

And now you start moving towards that more
To discover it, to experience it --
Then meditation *is* very natural
And you will never go wrong.
The first step is the most important step
In fact the fist step
Is almost half the journey.
So while you are here to learn to enjoy everything
And drop all kinds of sadness and seriousness.
Dance, sing, celebrate and slowly slowly
Meditate to find out because
There is certainly more but for that more
You need a deeper intelligence
Meditation is nothing but
It gives depth to your intelligence
It gives you clarity, that's all
It cleanses your mirror
And you start reflecting life more clearly.

(To Christopher) -- This is your name: Swami Anand Bhagwat.
Anand means bliss. Bhagwat means divine.

Bliss is divine, hence a sannyasin has to learn
All possible ways of being blissful.
Don't miss a single opportunity.
Each moment one has to live so deeply
That one drinks the whole juice of it,
Nothing is left behind.
Squeeze the whole juice
Out of each moment of your life
Whatsoever you are doing.
It is not question of what you are doing.
You may be cleaning the floor, singing a song
Shopping wood, carrying water from the well
Playing cards with a friend, gossiping
Whatsoever, enjoy it to the uttermost! ...
As if this is the last moment.
Who knows? -- the next moment may not come.
Live each moment as if this is the last moment
So that you can put your total energy into it.
And then slowly slowly
Life starts becoming wider, intenser, deeper,
It starts gaining new dimensions
It starts having new richnesses

Which it has never known before.

And when you have fulfilled your whole potential
You know what god is.
God is not something there, outside you,
God is the realization
The actualization of your total potential
When you have come to a flowering
You have experienced god.
To flower is to be religious.
God is not somebody
It is not something separate from you;
It is your own inner fulfillment
Just a name for that fulfillment.
And it cannot happen
Just by going into a monastery
Or just by repeating old, rotten cliches
Or just by doing formal prayers --
It can't happen that way.

One has to live life, one has to be
One's own being, one's own self
Not a carbon copy.
It can't happen to a Christian
Or a Hindu or a Mohammedan.
It can happen only to a person
Who has become an individual
Who has no clinging to any ideology
Who is utterly free form all ideological prisons
Who is absolutely free, his soul in unburdened.

In that unburdening
You will know the taste of sannyas.
When you are utterly unburdened
You are capable of flying
You lose all weight, you become weightless.
And in that weightlessness
Everything that you come across is divine.

But begin from being blissful, cheerful --
That is the first lesson,

That is the fist lesson of being divine.

Misery is very undivine.
And your so-called saints look so miserable
That I cannot even call them saints.
They need electric shocks so that
They can be brought out of their coma;
They have gone dead!
But they think they are practicing spirituality.
They are only practicing slow suicide.

So I teach a totally new kind of religion
Which has never been taught
The way I am teaching it.
So you have to be very alert
Because it is very easy to misunderstand me.
As if I am just teaching the old truths
In a new language -- that is one misunderstanding.
The other misunderstanding is
As if I am teaching something
Which is not religious at all because
It does not correspond to your idea of religion;
Both are misunderstandings.

What I m teaching is pure religion
But it has never been taught
The way I am teaching it because
It could not have been taught the way
It can be taught now -- Man has become of age!

Mm, Jesus was talking to very immature people.
He had to speak the language of immature people.
Two thousand years is a long time
And it is really a pity to see people
Still clinging to those childish parables.
Five thousand years have passed since Krishna
And it is really sad to see
People still repeating Krishna
Thinking that that's what religion is.
These people are not contemporaries at all;
They should have been born

Five thousand years back.
They can't understand me,
Only one who is contemporary can understand me.
That's why only very young people
Can have a communion with me.
It is not an accident
That thousands of young people

Are gathering around me.
And of course, the more intelligent they are
The more they are capable of
Making a contact with me, immediately.

(To Biek) -- This is your name: Swami Anand Gyana.
Anand means bliss. Gyana means wisdom.

The only criterion of wisdom is bliss.
If your wisdom is not radiating bliss
Then it is mere knowledge, not wisdom.
And knowledge is just the opposite of wisdom.
It is far worse than ignorance.

Ignorance is better
Because the ignorance is unpretentious.
The ignorant person is unteachable
Because he already knows!
He is egoistic, he is full of scriptures
And all kinds of jargon -- it is all gibberish!
But he is full of it and he thinks,
'This is knowledge,' so he clings to it.
And he is utterly ignorant but
Because of this so-called knowledge
He is not even aware of his ignorance.
The ignorant person is at least innocent.
The ignorant person is at least available;
He will say, 'I don't know, so
I am ready to enquire, to go into any discovery.'

The knowledgeable person
Is the most difficult person.

But there is a criterion to judge
Because sometimes knowledge looks like wisdom:
You can repeat Buddha's words
And those words came from a wise man
So those words have all the appearance of wisdom;
You can repeat them like a parrot.
And you can befool others
And you can befool yourself also
That you have become wise.
But the criterion is:
Is it making you blissful or not?
Is it helping you to dance, so sing
To love, to laugh or not?
If it is not making you blissful
Then it is all bullshit!
Drop it as soon as possible and take a good bath!
Cleanse yourself of it because
There are people who even worship bullshit --
They call it, they call it holy cow dung!

People are so stupid, they can worship anything.
In India, cow dung is worshipped and India
Is the most religious country in the world --
That's what they say ...
And they worship cow dung and they drink ...
The urine of the cow because it is holy!

Now these people can't be blissful -- they stink!
And one can fall into the trap of these people
Because they have a long tradition behind them.
So beware of it!
While you are in India be very alert --
It is really dangerous to be here!
One can easily become religious.
And my whole effort here is
Not to allow anybody to become religious
In that sense.

I teach a rebellious kind of religion
A religion that is intelligent
A religion that is rooted in awareness

A religion that teaches blissfulness,.
I don't teach any superstition --
It is all scientific whatsoever I teach.
You can experiment
You are not expected to believe in it
You are only seduced to experiment with it.
And if *your* experience shows you that it is so
Then of course, it is for you to decide
Whether to go further, deeper into it or not.

Wisdom is an experience, knowledge is borrowed,
So always remember that.
And the criterion is blissfulness.
Go on checking. Whenever you feel
That you are becoming wise, check it:
Are you blissful or not?
And immediately you will know that
If it is knowledge, you are not blissful at all.
If it is wisdom, you will be full of bliss.

No Man is an Island

Chapter #26
Chapter title: None

26 May 1980 pm in Chuang Tzu Auditorium

Archive code: 8005265
ShortTitle: ISLAND26
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Enzo) -- This is your name: Swami Deva Enzo.
Deva means divine, Enzo means victory.

All victory is god's, all defeat is ours.
Whenever you fail, remember it.
Whenever you succeed, remember it:
Failure belongs to you
Success does not belong to you.

Failure is a shadow of the ego and
True victory is the disappearance of the ego.
Whenever there is no ego
God starts flowing through you,
Then all is golden, then even dust is divine.
Then whatsoever you touch
Is transformed into gold.
Then life has a magic
Then your life becomes a miracle;
But the secret is simple
Secrets are always simple.

If we can understand this simple secret that
Frustration, failure
Is because we are keeping ourselves
Separate from god;
We cannot succeed against the whole.
We can be victorious *with* the whole.
But never against the whole.
But to be with the whole
You need to sacrifice one thing
And that is the ego.
And sannyas can be condensed into a single word:
'Surrender' -- surrender of the ego,
Then all victory is available,
Then there is no frustration, no failure possible.
Then for the first time you start tasting
The glory of life, the eternal majesty of life,
And all the mysteries
Open up their doors for you.

Don't be an ego -- and then nothing is impossible.
Be an ego and everything is impossible.

(To Ilse) -- This is your name: Ma Dhyan Ilse.
Dhyan means meditation. Ilse means one who worships god.

Meditation is the only way to worship god,
And I repeat emphatically that
It is the only way; all else is pseudo.
What goes on in the name of religion
Is simply false
But the false has an appeal because it is cheap
You have nothing to do -- it is formal: You become
A Christian or a Hindu or a Mohammedan...
And to be a Christian what is needed?
Just you have to go every Sunday to the church,
It is a Sunday-religion.
It does not affect your life,
It does not change you:
Deep down you remain the same.
Deep down, the Hindu, the Mohammedan
The Christian, the Jew, are all the same:

Boiling with the same anger, violence
Rage, greed, lust but
Their surfaces are painted in different ways
But it is only a painted face.

Real, authentic transformation happens only
When you start going deep into your own being --
That's what meditation is.
One need not go to the church
Or to the temple or to the mosque
But one certainly needs to go within oneself.
There is the real temple
Where god resides, where god is still alive.
In the temples, in the churches
He has been dead long -- only corpses are there
But people go on worshipping the corpses:
It is easier, convenient,
It does not require any transformation in you.

Meditation means a death and a resurrection.
(Can't get this part) crucifixion.
It means dying as an ego
And being born as an egoless entity.
That is the only true way to worship god
Because that is the only way to know god.

(To Lalou) -- This is your name: Swami Anand Lalou.
Anand means bliss. Lalou means god's gracious gift;
That is half part of the meanings. And the other half
Means victorious spirit -- it is made of two words.
So your full name will mean: Bliss is a victorious spirit
Given as a gift from god to you.

Bliss is not an achievement, it is a gift.
One can prepare oneself to receive it
But one cannot prepare oneself to achieve it.
And remember the difference
Between achievement and receiving:
Achievement is masculine, receiving is feminine.

A sannyasin has to be feminine,
He is not a soldier.
He has to be open to existence, vulnerable.
The whole art of sannyas is
To be more and more receptive
To all that surrounds you.

The soldier is aggressive
The soldier is just the opposite pole of sannyas.
The soldier is ambitious; he fights, struggles.
The sannyasin waits, prays, loves, hopes
But simply waits -- his patience is infinite.
And when the receptivity is total
When there is no trace of aggression left in you
The gift arrives on its own accord,
It descends form the above and transforms you!

(To Andre) -- This is your name: Swami Anand Sandesh.
Anand means bliss. Sandesh means message.

My sannyas *is* a message of bliss.
It is not the old idea of monkhood.

The traditional idea
Of all the religions about the monk
Was that of anti-life.
My sannyas is life-affirmative; it loves life,
It rejoices in life, it celebrates life,
Because to me life and god are synonymous;
They are two names of the same phenomenon.
And in fact, life is far more beautiful
Than the word 'god' because the word 'god'
Has been used by the priests
In such ugly ways down the centuries --
They have contaminated it
They have destroyed its beauty
They have corrupted it.

Life -- they have never used the word
That because they have been anti-life.
So fortunately that word has remained
Unpolluted, uncontaminated by the priests
Unpoisoned by the priests. And life is god!
And the beauty is that if you believe in life
You need not be a Hindu
Or a Mohammedan or a Christian.
If you rejoice life
There is no need of any ideology.
You need not even be a believer of god, a theist
You can even be an atheist
And still rejoice in life.
Buddha was an atheist; he never believed in god
And I think he did perfectly well
That he never believed in god
Because he came to see that how the word 'god'
Has been exploited by the priests;
He simply dropped the word, he never used it.

My whole vision is that
Of a dancing, singing, loving, laughing humanity.
I would like to fill the whole earth
With laughter, with music,
With poetry, with paintings,
With creativity, with more sensitivity.
And the more a person is sensitive, creative
The more he is close to the creator, obviously.

So rejoice in life -- remember
That is my message to you!

(To Bernhard) -- This is your name: Swami Anand Sadhu.
Anand means bliss. Sadhu means one who is very simple.
An embodiment of simplicity.

Be blissful and be simple.
A complex person is bound to be cunning
Because he has so many personalities.
He is a crowd -- how he can be simple?

And he has to manage
The whole madhouse within himself --
He cannot be simple, and of course,
He cannot be blissful either because
Those so many faces, so many personalities,
Those so many small selves
Are constantly at each other's neck.
There is constant war inside,
People are living in a civil war
Fighting within themselves --
One hand fighting with another hand
One leg fighting with another leg
One part fighting with another part.
Hence the mess in which humanity lives,
Hence the misery.

Bliss and simplicity
Are like two sides of the same coin.
Bliss means you are one
There is no crowd, you don't have many faces,
You have simply your original face.
You don't pretend to be anything else
You are simply whatsoever you are.
You live in total acceptance of it
In the very suchness of it.
You have no desire to be somebody else.
Complexity arises
With the desire of being somebody else.
Complexity arises with the ideas:
You are this and you would like to be that
You are A and you would like to be B;
Now you will be in trouble -- you can never be B.
You are A and you are going to remain A.

Now there are only two possible ways of being A:
One is, being in constant conflict with it
And suffering, miserable;
Another is, in total acceptance of it.
Bliss is the by-product
Of that deep acceptance of whatever you are.
That is simplicity.

A simple person is one
Who has no hankering to be anybody else
Who simply rejoices whatsoever he is.
He never compares himself with anybody.
He knows everybody is different
Hence there is no point in comparison.
He never puts himself above others
Or below others.
He knows, 'I am myself, they are themselves.'
There is no question
Of inferiority or superiority;
Nobody is inferior and nobody in superior.
Then great simplicity arises in you
And with that simplicity
Comes the fragrance of bliss!

(To Alfons) -- This is your name: Swami Anand Dhyano.
Anand means bliss. Dhyano means meditation.

Being blissful is being meditative
And vice versa:
Being meditative is being blissful.
One can start from anywhere:
Either by being blissful
One can enter into meditation
Or by being meditative one can enter into bliss.
Two doors
Leading to the same temple, to the same shrine.

My suggestion for you is:
Enter from the door of bliss
And let meditation happen through it.

My experience and observation is that
Younger people can easily enter
From the door of bliss and reach meditation.
Older people can easily enter
Through the door of meditation
And reach blissfulness -- it depends on the age.
Before thirty-five it is easier to be cheerful

Far more easier! In fact it is very difficult
To be sad and serious.
As you grow in age, as life becomes
More and more a burden on you,
It starts destroying many things in you:
It destroys your qualities to wonder,
It destroys your qualities to laugh,
It destroys your qualities to enjoy small things of life.
As you grow older
You become so knowledgeable, so egoistic
That you lose all innocence.
And with your innocence gone
Bliss becomes impossible,
Cheerfulness becomes impossible.
Older people have to make an effort to laugh;
Children are giggling constantly --
For no reason at all, or any excuse will do.

You start being cheerful -- dance, sing...
And this place is a place
Of dancers and singers and musicians...
This place is not a serious place.
Don't at all think
That you have entered in a monastery --
It is not a monastery, it is just its opposite:
It may be a carnival but it is not a monastery!
And I love carnivals more than monasteries.
Monasteries are for dead people
And one can be serious when one is dead;
In your grave you can remain serious forever.

A disciple of Confucius asked him,
'Master, how to be serious?'
And Confucius scolded him; he said,
'You can be serious when you are dead,
In your grave.'
It does not seem to be accidental
That graveness also means seriousness.
Nobody has ever seen a dead person laughing
And nobody
Who has become incapable of laughing is alive.
Confucius said,
'You can be serious when you are dead
But right now there is no need to be serious.

Birds are not serious, trees are not serious
Stars are not serious, so why should you be?'

And I perfectly agree with him.

So be here in a very non-serious way.
Enjoy the fun of it.

How long you will be here?
-- Half a year.
-- That's good! We will destroy your seriousness.
You have something serious inside you --
maybe carrying something from your past lives...
But we will destroy it! Just, this seriousness can't be from this life -- that much is certain. It must be a hangover! Good. Do many groups!

No Man is an Island

Chapter #27
Chapter title: None

27 May 1980 pm in Chuang Tzu Auditorium

Archive code: 8005275
ShortTitle: ISLAND27
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Folkert) -- This is your name: Swami Dhyan Folkert. Dhyan means meditation. Folkert means strong spirit.

Meditation is not for the weaklings;
It is not for the cowards
It is not for those who are full of fear,
Because it is the ultimate adventure.
It is going into the uncharted --
No maps exist, no guidelines either.

The master can only create a thirst in you,
A tremendous thirst for truth
But he cannot give you a programme
He cannot give you a discipline.
He can give you an insight, a longing, a love
But then you have to go all alone
Because it is an inner journey --
Nobody can accompany you. That's why
Many people become interested in meditation
But very few people ever do ANYthing about it.
Their interest remains
Only an intellectual curiosity,
It never becomes an experiment.

Or even if sometimes people try
They try with half-hearted efforts, lukewarm
And meditation needs your total commitment.
Unless you are boiling at hundred degrees
You will not evaporate.
And meditation is a kind of evaporation into god:
You disappear and only god remains.
Remember: the meditator never meets god.
If the meditator is, god is not
If god is, the meditator is no more,
Hence a really strong spirit
A really brave man is needed --
A man who is ready to die in the search
Because it is only out of that death
That a new life is born.
It is only through crucifixion
That resurrection happens.

Meditation is like a cross:
You have to carry it on your shoulders.

(To Johannes) -- Your name is one of the most beautiful names, hence I will not change it in any way; it's perfect as it is: Swami Johannes. Johannes means the beloved disciple.

One can be a disciple only if one drops all knowledge. Disciplehood means that you accept the fact that you know nothing. It begins in a state of not-knowing. If you know then you cannot be a disciple. Then your knowledge will be a constant disturbance and whatsoever you know is nothing but rubbish; it is all borrowed -- from traditions, from conventions, from the society, from the scriptures -- it is all conditioning and a disciple needs as a first step to be totally unconditioned. He has to drop his whole mind, he has to behead himself. Unless that much readiness is there one can only be a student, not a disciple, and that is the difference between these two words. The difference is immense.

A student is only intellectually interested, he wants to know more. The disciple is not intellectually interested, he's existentially interested; he is not after accumulating more information and knowledge. He wants to *be* more; not to know more, but to be more. Knowledge is something of the mind and being is a totally different phenomenon. One can know all the scriptures of the world and yet may remain ignorant -- that's how scholars are: they are just donkeys carrying a big burden of scriptures. That burden has not transformed them, that burden has really hindered, hampered their progress. It is like with rocks hanging around your neck. You are trying to swim: You are creating

unnecessary hurdles for yourself.

Socrates is right when he says, 'I know only one thing, that I know nothing.' That is the state of a disciple and in that state great things happen: Ego disappears, it can't exist -- How it can exist? There is no claim left. One becomes utterly empty and in that emptiness god comes to you; you become a host, he becomes a guest.

To be a true disciple
Is one of the greatest experiences of life,
The greatest experience.
There is nothing greater than that
But it requires courage;
Courage to be egoless, courage
To discriminate exactly
What you know and what you don't know.
And if you really look into yourself
You will be surprised:
You know only about trivia
You know nothing about anything essential.
God, soul, love bliss, truth, freedom --
You know nothing about them
And those are the essential things of life.

Become a beloved disciple.
And when I say become a beloved disciple
I don't mean be *my* disciple.
My sannyasins are my friends...
You have to be a disciple of existence
You have to be a disciple to the sun
To the moon, to the stars, to the trees
To all this beautiful existence that surrounds you
You have to be a disciple to god himself.

The true master only helps you
To discover your hidden secrets.
And this is the key: Function
Out of a state of not-knowing
And you will become wise;
Function out of knowledge
And you will remain stupid.
All scholars are stupid,
Universities are full of them.

Universities are factories to create stupidity.

My work is just the opposite: Here we try
To bring your intelligence back to you
Which has been crushed , destroyed
Covered, in thousands of ways.

(To Stella) -- This is your name: Ma Prem Stella.
Prem means love. Stella means a shining star.

Love is the most shining star
In the inner sky of your being.
The outer stars are nothing compared to it.

Once it happened
A Sufi mystic woman, Rabiya el Adawiya
Was sitting in her room
Meditating with closed eyes.
A friend, another mystic, Hasan
Was staying with her.
He went out -- it was a beautiful morning...
The sunrise was so beautiful, so colorful
The birds were singing
And the flowers were opening
And the air was fragrant.
He called to Rabiya,
'Rabiya, what are you doing there
Sitting in your room with closed eyes?
Come out -- god has created a beautiful morning!
Come and see his beautiful creation.'

Rabiya laughed and said,
'Hasan, I know. When you are saying
You must be true
But I am seeing inside god himself!
So rather calling me outside
Why don't *you* come in?!'

Hasan felt ashamed.
He came in, fell in the feet of Rabiya and said,
'Forgive me. I have never known the inner.
I have wasted my whole life seeing the outer.'

The outer *is* beautiful
But nothing compared to the inner.
And in the inner world
Love is the most shining star, the sun!
It is the very soul of your inner world
The very source -- go in and find it!
And when you have found it
Share it, celebrate it!

That's my whole message
In a single word, love is my message
Because love it god!

(To Franz) -- This is your name: Swami Deva Prasad.
Deva means divine. Prasad means a gift.

Life is a gift from god.
We have not earned it,
In fact we don't deserve it even.
But we are so ungrateful creatures that
Not even a simple thank you arises in us.
We are not grateful that we are alive
We are not grateful that we have given
This opportunity to grow, to see,
To love, to laugh, to enjoy
The music of existence, the beauty of the world.
We are not at all grateful; on the contrary
We are continuously complaining.

If you listen to peoples' prayer
You will be surprised:
All their prayers are not out of thankfulness,
They are asking for something more

They are saying, 'This is not enough,'
And in fact, it is never going to be enough
Because the poor person is asking
The rich person is asking, the beggar is asking
The emperor is asking -- everybody is asking!

Once it happened, a great mystic, Farid
Was asked by the villagers that,
'Akbar -- one of the greatest emperors of India
Respects you so much... Why don't you say to him
At least he can open a school for the village!
If you say he will do it immediately.'
Farid said, 'Okay, so I will go.
I have never gone to him,
He has always been coming to me
But when I have to ask something
It is better I should go.'

So he went, it was early morning...
He entered the palace, everybody knew him,
Respectfully they took him
Into the king's chambers.
He entered, the king was praying
So he stood behind and listened
What he was saying.

The greatest emperor of India,
The man who ruled over the biggest empire ever
Was praying for more; he was asking god,
'Give me more money, more power, more prestige
More land, more victory.'
Farid turned back.

As Akbar finished his prayers he turned back
And saw Farid going out of the room.
He said, 'How you came and why you are leaving?'
He said, 'I have come to ask something from you
But I saw that you yourself are a beggar.
So what is the point of asking a beggar?
I don't want to reduce your riches.
I have come to ask for a small school

To be opened in the village, but no more --
I won't ask. And moreover,
If you are asking god, we can ask him directly;
Why have a mediator?'

Akbar tried, persuaded him in every possible way.
He said, 'No, I won't allow you
To open the school in my village.
I was mistaken, I used to think
You are an emperor -- you are not!'

But this is the situation:
Everybody is asking for more.
That simple means 'Whatsoever you have given
Is not enough -- I deserve more,
You have not been fair to me!'
I call this irreligiousness,
Hence to me all the prayers
That go on in the temples
And the mosques and the churches are irreligious.
The true prayer is only of thankfulness,
Just a simple thank you is enough.

Learn how to say thank you to existence:
For all that it has already done to us, for us
And it's continuously doing
And you will come closer and closer to god.
The only bridge towards god is deep gratitude.

(To David) -- This is your name: Swami Prem Dhyan.
Prem means love. Dhyan means meditation.

Let love be your meditation, love more and more
And love for no reason at all.
Love for the sheer joy of loving.
Love people, love animals,
Love trees, rocks, rivers --
It is not the question *what* is
Your object of love -- any object will do.

The real question is
That you are continuously loving
That you are showering your love.

This is the miracle of love
That the more you give, the more you get.
It is a very different kind of economics.
The ordinary economics is:
If you give you will have less.
The ordinary economics
Teaches you to be a miser, hoard
Snatch, take away from people;
Give less and get more.
That's the whole art of business
But there is a higher economics --
Call it religion, spirituality
Or whatsoever you like, in which
The law is completely reversed:
Give and you will have more, don't give
And you will even lose that which you have.

And what I am saying
Is not a question of believing -- experiment
And you will be surprised:
If you go on giving your love
You will find more and more love arising in you
Which was *never* there before.
You will see so many new sources opening up,
New dimensions becoming alive that
You are in for a surprise, for a big surprise!

And then; you know the secret
That we are connected
With the farther away ocean of god's love.
If we give it
That ocean goes on filling us
Again and again and again.
If we don't give, whatsoever we have
Becomes poisoned, becomes stale, dead.

Love alive is the greatest joy

And love dead, is the greatest burden.

(To Carlos) -- This is your name: Swami Anand Divyo.
Anand means bliss. Divyo means divine.

Bliss is the most divine quality
And misery the most undivine.
But for thousands of years sadness has been
Praised by the so-called religious people.
If you look at their saints
The look so serious, so sad, so sombre
They have such long faces
That sometimes I wonder:
God may have escaped and hidden somewhere (?) with himself(?)
Just because of these saints.
And one thing is certain:
These saints cannot be allowed in paradise;
They will make a hell out of it.

For centuries religion has lived
With a totally wrong attitude
And approach towards life.
The approach has been negative.

I affirm life, I am life-affirmative.
That's my conflict with the tradition:
The tradition is life-negative, *all* traditions:
Hindu, Christian, Mohammedan, Jaina, Buddhist,
All traditions are life-negative
They deny life, they teach you to renounce life.
I reach you how to live it totally
How to love it, because to me
God can be found in only one way
And that is through life
Not by escaping from it.
Celebrate life and then you will be blissful.
If you escape from life
You will be sad and you will be miserable.
The so-called religions have done two things:
One, few fools have tried to practice them
And they have turned into zombies,

They are corpses.
They walk and they breathe, of course
But their whole life is mechanical.
And the remaining majority
Although it has not become so sad
But its bliss has been poisoned.

Whenever you are feeling happy
Something inside you says,
'You are doing something wrong.'
This is the impact,
The poisoning impact of thousand of years
Of life-negative teachings.
One feels a certain unease when one is blissful --
This is strange.
If you are miserable everything is okay,
You never feel guilty.
I have never come across a person
Who feels guilty because of misery.
But if you are feeling happy you feel guilty.
I happens every day, almost every day:
People go on writing to me letters that
'Since we have come here we are feeling so happy
But a certain guilt is there -- why is this guilt?'
You are feeling guilty
Because you have been told
Not to be happy, not to rejoice
Not to love, not to laugh, not to live!
Death has been worshipped
And life has been condemned.

My approach is totally opposite:
Worship life because life is god.
There is no other god except life.

(To Herman) -- This is your name: Swami Satyam Anubhav.
Satyam means truth. Anubhav means experience.

Truth is not a concept
You cannot think about it.
It is an experience: you have to live it.

It is not through philosophy
That you will come to know what truth is;
It is only through religion
That you will come to encounter truth.
You can read about it
You can ponder about it, you can think about it
But remember:
Thinking about truth is not knowing truth
Thinking about god is not knowing god
Thinking about love is not knowing love.
To know love you have to fall in love
You have to experience it --
There is no other way except the existential.

And to experience truth
You need a radical change of your vision:
You have to get down from your head
And enter in your heart,
You have to exist *as* the heart not as the head
Because the head can only think.
It can think beautiful thoughts
But beautiful thoughts are just
Mere thoughts, empty and impotent.
It is through the heart
That you feel, that you experience.

My work here consists
In shifting your energy
From the head to the heart.
And all kinds of devices and methods
Are being used here. And there will be
Great resistance in the beginning because
The head has been so powerful for so long;
It has been the ruler, the supreme ruler.
It can't lose its grip so easily.
And the heart has been repressed
But the heart is your real center,
The head is only your circumference.

The head is good as a machine -- it is a computer.
Use it when needed but don't be possessed by it.
Be a master of your mind

Never be a slave of your mind.
Let the heart be the master
And the mind, the slave.

And that's what sannyas is all about.
That's my definition of sannyas.

No Man is an Island

Chapter #28
Chapter title: None

28 May 1980 pm in Chuang Tzu Auditorium

Archive code: 8005285
ShortTitle: ISLAND28
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Torsten) -- This is your name. Swami Anando Torsten.
Anand means bliss. Torsten means god's jewel.

Bliss is the most precious phenomenon.
There is nothing higher to it
Nothing deeper to it.
To attain bliss is the goal of life,
To miss it is to miss all.
And very few people have attained it
While it is everybody's birthright
It is our very nature:
We are destined to attain it.
We lose it by our own great effort
We make all kinds of hindrances
We obstruct, we create walls
We create prisons around our being,
And then we live in darkness and misery.

My work here consists in destroying
All the walls of your prison
All the walls that surround you, gross and subtle

Of concepts, ideologies, religions, philosophies,
To make you totally free
From all that mind has given to you.
To be free from mind is the beginning of bliss
To be totally free from mind is its attainment.

This is your name: Swami Anand Ennio. Anand means bliss. Ennio means the number nine.

The number nine represents the highest number;
After that there is repetition.
Nine means the climax. Bliss is the climax.
And people live in misery.

Misery can be represented by a zero, emptiness.
But not the emptiness of a Buddha
Because Buddha's emptiness is very full,
It is not empty at all.
It is simply empty of the ego
But is full of egolessness.
It is empty of misery but full of bliss.
It is empty of noise, but
full of silence and the music of silence.
I am talking about the ordinary emptiness;
Everybody feels it, that's why people don't go in.

Masters from immemorial times
have been telling people: go within,
know thyself, the kingdom of god is within you.
People listen and yet, they don't listen at all
Because their own experience is
Of a totally negative emptiness;
they don't see any kingdom within
they don't see any light
they see only death and darkness.

When I am saying zero
I am referring to the ordinary man's experience
Of an empty, meaningless life.
But zero is also a very mysterious figure:
It can also represent the Buddha, the Christ.

It can also represent the ultimate but then
It has a totally different meaning
And a different context; then it means fullness
Totality, wholeness, perfection.
But ordinarily we live at the negative zero.
And you have to reach
To the ninth plane of existence,
you have to go beyond your misery.

People go on living in misery
For the simple reason that they think
it is created by others; it is not so.
You are the creator.
Once this is understood, misery can be dropped.
Then it is up to you: you can drop it gradually
Or you can drop it in a single blow.
If you drop it gradually, then you go
From zero to one, from one to two,
slowly slowly, step by step.
If you are courageous enough
you can take a quantum leap, you can jump
from the negative zero to ninth plane, directly.
There is no need to go gradually
But everybody has to follow his own pace.

Hence there are two kinds of people in the world
Who are really divided spiritually.
The one category is of those
Who go very cautiously, gradually, slowly.
Nothing is wrong about it; they take their time.
But there is also the other category:
the people who can take a jump from
the known into the unknown
who can risk, who are like gamblers.
And I think gambling will suit you...
It suits the Italians!
So don't go gradually. Jews go gradually
Because they are business-minded people,
they function through calculation.
But Italians are not calculators...
even if they want to be, they cannot calculate --
So why bother: from one to two, two to three,
all that mathematics.
Just take a jump, from zero to nine.

My sannyas is really for the gamblers.
I accept the other kind of people also...
and I slowly persuade them to be gamblers!
-- How long you will be here?
-- I don't know.
-- That's good. Do many groups. And Italians don't go back. And don't be so much afraid!

(To Michael) -- This is your name: Swami Anand Jivano.
Anand means bliss. Jivano means life.

Misery is death, the only death.
What we know as death is not a reality;
You are simply changing a house,
From one body to another
Or you are changing your garments
From the old to the new.
The so-called death is not really a death
But there is a far more real death --
I call that real death misery.
To live in misery is not to live at all.
To live in misery
Is simply to move like a corpse,
To drag oneself somehow to one's own grave.
And that's how the majority of people live --
No wonder they never come across bliss:
Misery becomes their habit
Their very style of existing. To vegetate
Becomes synonymous for them with life.
Because they breathe, they eat,
They sleep, they reproduce children
So they think they are alive -- that's no life.
That can be done in a far better way
By any computer.
A computer can do all these things.
He can drink, he can eat, he can go to sleep
He can even write love letters, make love
And sooner of later
Computers will produce children
And they will be far better children
Than we have ever produced because

The computers will go very scientifically at it.
And they can do all mind work
That we think makes man special; in fact
A computer can do within a single minute
The work of one thousand scientists...
And more reliably.

Live begins only when bliss enters your being
But for that you have to be vulnerable:
Open to the winds and the rain and the sun,
Open to existence. It needs guts to be open
Because it is dangerous, to live *is* dangerous;
To die is very comfortable. In fact there is
No place more comfortable than the grave --
No problems, no anxieties,
One simply has gone to sleep forever.

People like deathlike life --
Comfortable, convenient, but they miss
The whole thrill, the adventure
The zest, the juice.
Remember it
That the first and the foremost thing
For a man of intelligence
Is to seek and search for bliss.
Once you are in contact with bliss
Once you have tasted it, you are reborn.
Then real life begins
Then you know what it is all about.

(To Bernd) -- This is your name: Swami Anand Dwariko.
Anand means bliss, Dwariko is the city of god Krishna
In Indian mythology it is the city of the gods.
Literally it means the door. The English word 'door'
Comes from the same root as dwariko.

God's door -- bliss is god's door.
And once you have entered into bliss
You live in the city of gods.
You can call it paradise, the garden of Eden --
These are different names of the same thing.

The thing that is referred by
So many different names is bliss.

Man has lost track
He has lost completely who he is
From where he comes, where he is going.
He lives without an identity
But to live without an identity is difficult
So he creates false identities:
A name, an address -- and he believes in them that
'This is what I am.' You are not that.
You live on the earth but
You belong to the city of gods
You belong to the beyond.
And the beyond is always ready to welcome you
But you keep your back towards it and
You go on rushing, running after trivia,
Mundane things: money, power, prestige.
If you don't get them you are miserable
If you get them then too you are miserable.
Whether you fail or succeed
You fail all the same.
The only victorious person is one
Who enters within his being and comes to know
'Who am I' -- he has entered into paradise again,
He regains paradise lost.

Meditation is the only way
To enter into your own being; just as mind
Is the only way to enter into the world
Meditation is the only way
To enter into your own self.
And paradise is not outside you;
It is within you.

This is your name: Swami Anand Dharma.
Anand means bliss. Dharma means religion.

Bliss is my religion. I don't teach you God, I don't teach you any other ideology, I simply teach you the art of being blissful. Once you are blissful everything else follows on its own accord. You will come to know God, you will come to know truth, you will come to know everything that is worth knowing. But it all happens in the climate of bliss.

So first create that climate. Let the spring of bliss come and then thousands of flowers start blooming. Then there is peace and silence, and love and compassion. Then there is great sensitivity, creativity, great joy, the experience of bliss, and life becomes a celebration.

(To Lino) -- This is your name: Swami Anand Upasani.
Anand means bliss. Upasani means one who is in prayer.

Bliss it the only right kind of prayer.
You need not say any prayer
You need not utter a single word; in fact
God understands no language,
He understands silence, but silence can be dead
Then it cannot communicate with god.
It has to be alive, it has to be dancing
It has to be blissful. Then there is communion.
Whenever your heart is full of joy
You are closest, closest to god.

The word 'upasani'
Literally means to sit close by.
Metaphorically it means prayer
But both meanings have to be understood.

Prayer brings you close to god
But to be close to god there is only one way
And that is being blissful.
Misery creates distance
Disconnects you with existence, isolates you
Makes you an island unto yourself --
Closed, alienated, and of course then
There is great anxiety and fear
Because you are so alone.
Bliss connects, bliss becomes a bridge:
You are no more an island when you are blissful
You become part of
The whole continent of existence
You become part of this vastness.
And that is to be close to god

To sit close to him. And that is prayer also;
Prayer in the truest sense
Not the so-called prayer
That you will come across in the temples
And the churches and the mosques;
Those prayers are false, pseudo,
Creations of human imagination and desire.

Be blissful and you will be prayerful.
And then there is no need to pray
In the morning or in the evening
Or five times a day like a Mohammedan does:
You are twenty-four hours in prayer
Your very breathing becomes prayerful
Your every being is prayerful.

No Man is an Island

Chapter #29
Chapter title: None

29 May 1980 pm in Chuang Tzu Auditorium

Archive code: 8005295
ShortTitle: ISLAND29
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

This is your name: Swami Anand Franco. Anand means bliss. Franco means freedom.

Bliss is freedom and vice versa is also true: freedom is bliss. In fact they are inseparable -- two sides of the same coin. If you are blissful you are bound to be free, if you are free you cannot be other than blissful. Freedom and misery can't exist together, neither can bliss and bondage exist together. Attain to one and the other follows. And one can enter from any door, both the doors are the same, they lead to the same shrine.

Buddha enters from the door of freedom, so does Mahavira -- hence their ultimate truth is freedom; not god, not bliss, not love, but moksha. Moksha exactly means what Franco means: absolute freedom, infinite freedom with no conditions attached to it. But people have entered from the door of bliss too.

Jesus enters from the door of bliss. Hence he says again and again to his disciples, "Rejoice, rejoice! I say again and again to you, rejoice!"

The Upanishadic mystics in India entered from the door of bliss. Hence their ultimate god, the ultimate idea of god is satchidanand: truth, consciousness, bliss. Bliss is the ultimate. Even truth is lower, even consciousness is lower. That is their trinity: truth, consciousness, bliss -- but bliss is the very pinnacle.

The door that you enter through becomes your experience of the ultimate and, of course, your expression of the ultimate too. Hence there are so many expressions, different expressions, but they are all aspects of the same phenomenon of the same reality. Once this is understood then the message of Buddha, Krishna, Jesus, Lao Tzu, Zarathustra is only verbally different, conceptually different -- not in reality. Their words are different because they

have entered from different doors. Their language is different but not the content. Their containers are different but not the content. It is the same message, the same truth, the same freedom, the same bliss.

The real seeker of truth cannot be a Christian or a Hindu or a Mohammedan or a Buddhist for the simple reason that there are not two truths. You cannot make a cult out of truth, you cannot make a creed out of truth. All dogmas are anti-truth and all churches are anti-truth. The real seeker becomes free of all creeds, churches, theologies. He drops that whole rubbish, he simply moves into his own innermost being -- in silence, prayerfully, singing and dancing. And the goal is not far away, it is very close-by. We are carrying it within our own selves.

(To Lorenzo) -- This is your name: Swami Dhyan Lorenzo.
Dhyan means meditation. Lorenzo symbolizes two things;

One is victory, another is immortality -- and both are attained through victory.

Meditation does not mean concentration -- remember.
Millions of people
Live under the wrong impression
That meditation means concentration.
And if one starts
With a wrong concept from the very beginning
Then the whole journey goes wrong.
The first step is the most important step
It is almost half the journey.
If the first step is right
The second follows it automatically.
And the first step is
To understand precisely and exactly
What meditation is all about.
It is not concentration.

Concentration is something of the mind
And meditation is going beyond the mind.
Concentration is needed in scientific work;
You have to focus your mind
On one thing exclusively.
You cannot include many things otherwise
Those many things will become distractions.
You have to exclude everything out
You have to bracket everything out
You have to focus as closely as possible

On one point.

They define science as
Knowing about less and less.
If that is true
Then ultimate science will be defined as
Knowing everything about nothing.
Meditation means
Not excluding anything out of your vision
Not bracketing out anything
But including everything. It is inclusive
It is not afraid of distraction.
The whistle of the railway train, a dog barking
The horn of a car, the traffic noise
The birds , the people, the children playing
Somebody shouting, somebody singing --
Everything is included in it;
You are simply a witness of it all
Not concentrating on anything in particular
Just a diffused awareness
Just being watchful, whatsoever is happening.
All doors and all windows are open
And you are available to everything.

In concentration distraction is bound to happen
But in meditation
There is no possibility of distraction
Because meditation is vast enough
To include destructions also.
That's the beauty of meditation:
You cannot disturb a meditator -- impossible.
That is impossible
From the very definition of meditation.
If he is disturbed, that simply means
He was concentrating, not meditating;
He has not yet understood what meditation is.

If you concentrate then naturally, anything else
Trying to get your attention is a destruction;
You cannot think of two things simultaneously
So when you think of the other
You miss the first,

For the moment you are no more there.
But meditation is not thinking at all
Hence everything is included, simultaneously,
And existence is simultaneous, remember;
Thinking is linear.

If somebody asks you, 'What happened today
In darshan, when you were taking initiation?
How many people were there?'
The description will be linear,
A B C D, that way
But they are all present here, simultaneously.
In description
They will not be present simultaneously.
A will be followed by B
B will be followed by C
C will be followed by D;
Thinking is linear, one-dimensional,
And reality is multi-dimensional,
Reality is simultaneous
It is all happening, all together.
A meditator allows this simultaneousness
And becomes simply watchful, serene, silent
Alert, but not focussing at all.

Just the other day I was reading a joke.
Two girls from a village came to a big town.
The first thing they wanted to
Was to be photographed
So they went to the photographer --
That was their first experience of life
Of being photographed. The photographer
Threw his black cloth over his head
Looked inside his camera...
One girl asked the other, 'What is he doing?'
The other said, 'He is going to focus?'
So the first said, 'Both of us?'
First he should photograph and then
He can do whatsoever he wants...
But not right now!

Meditation is not focussing.

It is just awareness, just watchfulness
And out of it these both things are possible:
You will become victorious over yourself
And you will come to know that you are immortal.
Not that you have to believe in immortality --
No belief is needed; it becomes your experience.
As you go deeper into awareness
You become aware of both the things:
A deep inner victory, a sense of victoriousness
That you have conquered the inner world
That you have come home, that there is
Nothing more beautiful than this
Nothing higher than this
Nothing more precious that this --
What Jesus calls the kingdom of god,
You have conquered it.
Knowing it is conquering it
And at the same moment suddenly you become aware
That you were never born and you will never die.
You belong to eternity, not to time.

Meditation takes you beyond the mind --
Time belongs to mind.
Once you are beyond mind, time disappears,
You become part of eternity.
-- How long you will be here?
-- I don't know.
-- Be here as long as possible.
-- I didn't get what Lorenzo means -- I was too much in...
-- What Lorenzo means?
-- Victory...
-- Huh?
-- Victory.
-- Ah, victory!!
-- And immortality...
-- And?
-- Immortality.
-- Oh, okay!

No Man is an Island

Chapter #30
Chapter title: None

30 May 1980 pm in Chuang Tzu Auditorium

Archive code: 8005305
ShortTitle: ISLAND30
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Thomas) -- This is you name: Swami Anand Thomas.
Anand means bliss. Thomas is the seeker of truth.

The enquiry into truth
Is the most blissful activity of life
Because it is only through realizing the truth
That one becomes capable
Of dropping all the miseries.
Miseries are shadows of lies.
We live in lies, hence we are miserable.
Nobody wants to be miserable
But nobody wants to drop his lies.
And people don't see
The relationship between the two;
There is a cause and effect relationship.
For example the greatest lie of your life
Everybody's life, is the ego
And it poisons your whole life.
Nobody wants to be miserable
Yet everybody wants to protect his ego.
Unless one sees this contradiction
One will never be able to get rid of miseries.
You want to get rid of the effect

But you go on nursing the cause
You go on watering the tree
And you are against the fruits!

The fruits are bitter
But you don't see the relationship
That if you stop watering the tree
The fruits will disappear on their own accord.
Just as lies are causes of misery
Truth is the cause of bliss.
Once you know what truth is,
Your whole life becomes blissful.
Each moment a moment of rejoicing, a moment of celebration.

(To Rudi) -- This is your name: Swami Prem Rudi.
Prem means love. Rudi means the loyal one.

It is one of the greatest qualities of life,
Loyalty -- but it is disappearing from the world,
For the simple reason that love is dying;
Without love there can be no loyalty.
Loyalty is the fragrance of love.
Yes, a certain kind of loyalty
Can be enforced upon you even without love
But then it is pseudo, then it is ugly
Then it is violent -- that's the difference
Between a soldier and a sannyasin.
The soldier is also loyal
But his loyalty is only enforced;
He is manipulated to be loyal
He is conditioned to be loyal.
In thousand and one ways
A crust of loyalty is created around him
His own soul is crushed, he loses his soul.
A soldier has no soul of his own,
He lives like a robot. His whole training is
Of destroying the man and creating the machine.

A sannyasin is just the opposite pole.
The whole process of sannyas is
Destroying your mechanicalness

And reviving your humanity
Reviving your consciousness.
It is a process of de-automatisation.

The soldier is loyal because he has to be loyal.
He is as loyal as a machine:
You push the button and the lights are on,
You push the button and the lights are off;
They are loyal, they never disobey,
They are perfectly obedient.

A sannyasin is also, lives in loyalty
But his loyalty is so totally different
That in fact, the same word
Should not be used for both --
It can create confusion
But we don't have another word.

He is loyal because he loves
He is loyal because he understands
He is loyal because he is surrendered --
Not forced to surrender;
On his own accord, out of his own freedom.
When loyalty comes out of love
It is as beautiful as a rose flower.
When loyalty comes
Through a certain kind of cultivation
Then it is like a plastic flower:
May look like a rose but it is not a rose
And it has no fragrance at all.

Loyalty is dying in the world
Because love is dying: love has to be revived.
It is only through spreading love
That we can make human beings again
Loyal to each other.
Then loyalty is not for small things;
The country, the state, the church --
These are ugly institutions
These are hangovers from the past
These are dead things -- they should be burned!

We should get rid of all of them.
They are torturing humanity.
They are like mountainous burden
On the small heart of man. They are destructive.
Their weight is destructive.
Man should be freed
From all these small, mundane loyalties.
Man should have only one loyalty
And that is towards existence;
Less than that is not good
More than that is not possible
Because existence contains all!

Existence means god
But I am not using the word 'god' deliberately
Because it is being used by the churches
And by the politicians and by the priests
And in their mouths
Even the beautiful word 'god' stinks.
For few years we should drop the word completely
We should forget about it;
Existence, nature, life --
These should be our gods
And we should be loyal to life itself.
We will find finally that life *is* god
And that finding is possible only
Through love and through loyalty.

(To Brigitte) This is your name: Ma Dhyan Brigitte. Dhyan means meditation and Brigitte is a Celtic goddess, goddess of wisdom and songs. That's very rare because ordinarily in the past, wisdom has never been connected with songs.

The saints look so sad -- how can they sing? They can cry, they can weep; they cannot laugh, they cannot dance, they cannot sing. But this name, Brigitte, is beautiful; that's my idea of wisdom.

Wisdom should be a dancing phenomenon, a singing phenomenon; it should not be sad and serious. If it is sad and serious, it is not wisdom at all, it is mere knowledge. And this kind of wisdom which can sing and dance, can arise only through meditation; it cannot come through studying the scriptures. Then you accumulate knowledge, and all knowledge is false because truth cannot be borrowed, you have to discover it yourself. It is yours only when you have discovered it.

The truth of Jesus cannot be yours, the truth of Buddha cannot be yours. You can repeat those beautiful words but they will be empty words on your tongue; they won't have any meaning because you will not be able to

experience their innermost core. They will be just words without any content, empty containers.

That's how scholars are made: They know all the beautiful words but their life is the life of unconsciousness. They are as stupid as anybody else, in fact more so; they are not intelligent people, they cannot be. Their mind is so full of jargon, there is no escape left for intelligence to grow. Their mind only grows weeds. You cannot grow roses when there are so many weeds. Wisdom is a rose: you need to get rid of all knowledge.

Meditation does two things: First, it gets rid of all knowledge -- that's its negative function. And secondly, it helps you to enter into your own being, into your inner truth -- that's its positive function. Both things fulfilled, one becomes wise. And that wisdom certainly knows how to sing, knows how to love, knows how to rejoice!

(To Candida) -- This is your name: Ma Anand Candida. Anand means bliss. Candida means white.

The white represents innocence, purity
A childlike spirit. And bliss is possible only
When you are a child again.
When you are innocent.

The knowledgeable person can never be blissful.
He knows too much
Without knowing anything at all
But because he thinks he knows
He loses all capacity to wonder,
He loses something of immense value:
He cannot feel awe, nothing surprises him
He becomes absolutely incapable
Of feeling the mysterious.
Just because he thinks
That he knows, he knows everything,
And all in fact that he knows is
Nothing but mere words
But those words clamor in his mind
And befool him and deceive him.
In his knowledgeability he cannot see
The flowers, the stars, the beauty of existence
The benediction that life goes on showering on us.
He cannot feel any gratitude.
He loses all contact with his own heart.
He remains hung up in the head.
That can be presented by the color black.
It seems very significant that in universities

Particularly in their convocations
The vice chancellors, the chancellors, the deans
All use black robes.
They may not be aware of the fact that
That black color *really* represents their state:
It represents their stupid knowledge
Their so-called knowledge
They have lost their innocence.
And when you graduate from a university
You have also to wear black robes.
The university is declaring now,
'You are also no more capable of wondering;
You have become knowledgeable
You have become part of a dead society.
You are included in the dead people --
Now you are no more alive.'

My function here is to make you alive again.
It is really a process of resurrection.
Sannyas *is* resurrection.
All blackness has to be dropped from your being
You have to become white again, pure white --
That is the color of innocence,
A state of not knowing, Then suddenly
Your eyes are again full of joy, full of wonder
Full of curiosity, enquiry, quest.
Again small things of life start surprising you
Again you start collecting seashells
On the sea beach, like a child, playfully
Again you start running after butterflies.
Again you start dreaming like a child --
The poet is back again
The scholar is gone, the philosopher is gone.
The heart is a poet, the head is a philosopher
And all that is significant
Happens through the heart
Never through the head. Remember it!

Being a sannyasin means becoming a child again
Dropping the whole burden
Dropping your head completely, beheading yourself.
Then life is sheer joy, an unending
An eternal journey from bliss to bliss

(To Girgel) -- This is your name: Swami Pragyan Anubhavo.
Pragyan means wisdom. Anubhavo means experience.

Wisdom comes through experience
Not through thinking, not through studying.
Wisdom is not cerebral, not mental
Not of the mind at all. It is existential.
You can know everything about love
By reading all the books that have been written
And thousands of books
Have been written about love, but still
You will not know love by knowing all those books.
You may be able to write
A great dissertation on love --
Any university will feel fortunate
To confer a D.Lit. on you, a Ph.D
Or something like that...
But you will not know love!
You may become a scholar on love
You may be able to give long discourses on love
But as far as love is concerned
You don't know any taste of it
It has not happened to you.
It is like a blind man talking about light:
Yes, a blind man can talk about light
He can study about light. He can study
Everything that has been written about light
He can memorize everything
He may become a great expert on light
But one thing is certain
That he does not know exactly what light is.

And a man who has eyes may not be able
To say a single word about light
But he knows what light is.
He has experienced it
And that experience is valuable.
Even a great scholarship
Is of no value compared to a small experience
Because only experience gives you authenticity.
Truth experienced liberates

And truth unexperienced is only a theorization
It is only a hypothesis.
It creates a kind of bondage
It does not bring freedom.

That is one of the most important things
To understand for a sannyasins that
Truth is an experience, wisdom is existential.
Hence my emphasis here is
To help you to experience.
I want to cure your eyes, I don't want you
To become knowledgeable about light --
That is absolutely irrelevant.

Buddha used to say that, 'I am a physician,'
And I perfectly agree with him:
A real master is always a physician.
He treats your eyes, he helps your eyes to see
He helps your heart to function.
He makes you aware of many things which *are* there
But you are not sensitive to them.
And slowly slowly
Your windows and doors open up
To the wind, to the rain, to the sun
And life becomes available to you
And you become available to life.
When this communion happens
Life is a great blessing.
All misery disappears on its own accord
And one starts feeling grateful to god --
Prayer arises.
Prayer is gratitude.

(To Marianne) -- This is your name: Ma Dhyan Surya.
Surya means meditation. Surya means the sun, the source of all light.

Meditation is the inner sun
The source of inner light.

We live as extroverts:
We are acquainted with the outer light
But we are not acquainted with our inner light.
Our inner light remains in complete darkness
And that is the root cause
Of all our misery, of all our anguish.
We have to become aware of our inner light.
There is an eternal flame inside you.

Once seen you start living
Through a totally different perspective.
Then there is no need
To follow anybody else commandments:
Then you have your own light
And you live according to your own light.
Then there is no question
Of anybody else to decide for you
What is right and what is wrong;
You know instantly, each moment
What is right and what is wrong.
It is never a question of deciding,
There are no alternatives for a wise man.
For a man who has seen his inner light
There are no alternatives;
He simply knows what is right
And he cannot go against the right -- impossible.
You cannot do the wrong
If you know yourself that it is wrong.
People go on doing the wrong because
It is somebody else knowing that it is wrong.
People go on going against the right because
It is somebody else -- Moses, Christ, Buddha
Saying that this is wrong
But it is not *their* experience.
In fact, deep down they think,
'Buddha is right,
Christ may have been a great man
But he can't be right.'
Their darkness goes on showing them
A totally different path
And they go on falling in it
Hence their life becomes split:
On the one hand they agree
With Christ and Buddha; on the other hand

They go on against their teachings.
They become split and they become hypocrites.

My whole effort here is
Not to create hypocrites any more.
The world is full of them: Christians,
Hindus, Mohammedans, Jainas, Buddhists --
They are all hypocrites
For the simple reason
That they are trying to live
According to somebody *else* experience.
And because it is not their own experience
How can they live according to it?
So they are always wavering:
One moment they decide this
Another moment they decide that;
They are in a constant inner conflict
And whatsoever they do, they will feel miserable.
If they do what *they* think is right
They will feel miserable because
They are going against all the prophets,
If they follow the prophets
They will feel miserable because
They are not following their own nature.
So whatsoever they do brings misery --
This is inevitable. The only way out is
To search for your own light first.

Jesus says, 'See ye first the kingdom of god
Then all else shall be added unto you.'
This is an old way of saying the same thing.
If I am to say it I will say:
Seek ye first your inner light
Then all else shall be added unto you.
It means the same. I am using
A far more modern phraseology, that's all.
Jesus was, of course,
Using the language of his day --
'The kingdom of god'.
It simply means your inner light.

By becoming a sannyasin means

You are becoming committed to an inner search
You are going for a great journey;,
The greatest adventure of life.
Move with your totality, not halfheartedly
Not in a lukewarm way.

No Man is an Island

Chapter #31
Chapter title: None

31 May 1980 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy-typed. It is for reference purposes only.]

(To Paola) -- This is your name: Ma Deva Paola.
Deva means divine. Paola means rest.

Relaxation, rest is the door to the divine.
Action leads you into the world
Rest leads you inwards.
In total rest you sink within yourself
You can't go anywhere else;
To go anywhere you will need action.
Hence meditation basically is total rest
Total relaxation -- not of the body
But of the mind too, then it is total.

We can act physically, we can act mentally
The body can be at rest but the mind
Can go on through thousand and one activities:
Desiring, imagining, remembering,
The past, the future.
There is a constant traffic of dreams.

Total rest means
The body is at rest, the mind is at rest, as if
The body and the mind both have disappeared,
All activity has ceased
Then you cannot go anywhere except
To your own center
You will naturally sink into your own center
You will disappear from the circumference
And you will appear at the center
And the center of your being
Is the door to the divine.
The circumference is the bridge with the world
And the center is the bridge with god.
And the only problem for a real seeker of truth
Is how to shift your energy
From the circumference to the center --
That's the whole art of religion
Or you can call it the science of religion;
It is the same (inaudible)
That's what I teach you here.
I am not against action;
Action is good if it arises out of rest.
Words are beautiful if they come
Out of silence.
Then they have some fragrance of truth in them,
Then they have meaning, otherwise
They are just empty shells.

Action is also meaningful
When it comes out of a deep rest.
Then you bring something of god into the world;
You become a passage, you become a vehicle,
And that's what sannyas is all about
Becoming vehicles for god.

(To Ellen) -- This is our name: Ma Dhyan Ellen.
Dhyan means meditation. Ellen means light. It also
Means the bright one.

Meditation brings you
A tremendous explosion of light.

It is just like atomic explosion;
It is not of atomic, it is of consciousness.
It is not material, it is not outer
It is inner. But meditation is the key.
And once your inner consciousness explodes
Your life radiates bliss, radiates intelligence
Radiates creativity, love, compassion.
Thousand and one flowers bloom suddenly.
Before that person lives
A life of utter emptiness
A life which has no meaning, no significance
A life which is impotent, which creates nothing
which cannot be creative.

Meditation makes you aware
Of your great potential; makes you aware
Of the kingdom of god what is within you.

Sannyas and meditation are synonymous.
Sannyas is only a declaration
That from now onwards
Your life will be devoted to meditation
That everything else will secondary
That everything else will be used
As a means to meditation --
Even love will be secondary
Even love will be used as a means for meditation.

Unless meditation becomes your only one goal
It is impossible to attain it.
It needs your total energy
One cannot go halfheartedly on the path.
It is not for people
Who are wavering, ambiguous, uncertain.
It is only for those who know what commitment is
Who are courageous enough
To commit themselves totally
Whose surrender is not pseudo, of the mind.
Whose surrender is that of love and the heart.
Then meditation is a very simple process
But you have to make it
The centering fact of your life.

It can not be just one of the things
Amongst many things.
It cannot be just one of the items
On the big shopping list of your life.
It has to be the only one target
And you have to go like an arrow, unwavering,
Persistently towards it, patiently
With your total energy.
Whatsoever you can put into it
You *have* to put into it.

The moment you are hundred per cent devoted
A sudden flash of light
And your life is transformed:
You are no more the old one,
The old one is gone and the new is born.
And then only one knows what life is
Then only one tastes the immortality of life
The tremendous joy of it,
The moment to moment ecstasy of it all.

(To Masafumi) -- This is your name: Swami Anand Virago.
Anand means bliss. Virago means non-attachment.

For centuries it has been told
That non-attachment brings bliss.
My teaching is just the opposite;
I say bliss brings non-attachment.
The old teaching made non-attachment
The basic phenomenon of a religious life,
Hence it taught escapism, renunciation,
Dropping out of life -- but it was all repressive.

You can escape from the world
But where will you escape from yourself?
And the world
Is not the problem in the first place.
You are the problem.
One can renounce money
But by renouncing money
The greed does not disappear.

Even a beggar is as much greedy as an emperor.
So whether you have money
Or you don't have money, does not matter.
In fact a beggar will be more greedy
Because we hanker for that which we don't have.

You can renounce your wife
Your children, your family
But what are you going to do with your sexuality?
Just by renouncing your wife
You cannot drop your sexuality --
It will go with you
And you will be continuously repressing it.
It will not create a healthy being in you, It will create pathology.
Hence my teaching is: first become blissful...
And bliss comes through meditation
It has nothing to do with non-attachment.
Non-attachment is not a condition
For being blissful.

Become blissful and then many things
Will disappear from you life
On their own accord because
It is misery that creates greed;
If you are blissful you will be non-greedy
And non-greed will come naturally,
As a by-product.
If you are blissful sex will become
Automatically less and less significant
Because you will know
Something higher, something deeper
Than sex can ever give to you.
Sex can give only moments of joy
But meditation can make that joy something
Like a constant undercurrent in your life.
Sex can give you a momentary orgasmic experience
But meditation can give you an orgasmic being --
You are twenty-four hours in ecstasy, drunk.
Then slowly slowly as a consequence
Sex disappears.
And when it disappears on its own accord
There is beauty because
There is no presentation at all.
Hence my approach is totally new,

It is diametrically opposite to the old approach.

Bliss is a precondition for non-attachment
Not vice versa.
Become blissful through meditation
And then all that is meaningless will drop
And all that is meaningful will (can't get it)
You need not bother about that.

My sannyasins have to live life, have to live life in its totality
I don't teach escapism. Escapism is cowardly.
It is not the way of the courageous
And it is not the way of the sane.

(To Grant) -- This is your name: Swami Anand Svarupo.
Anand means bliss. Svarupo means self-nature.

Bliss is not something that comes from the outside. It grows within you, it is your self-nature. You are born with it. Of course it is only a potential, but it is within you and it can be actualized.

Sannyas is a process of self-actualization. It simply means to make you that which you are potentially capable of becoming. Nothing has to be imposed upon you from the outside; hence I don't give you any discipline. I simply share my insight with you, then it is up to you to create your discipline. That has to be your own choice.

The old idea of sannyas was that a certain fixed routine, a certain static discipline has to be given, and one has to follow it mechanically. Of course, they used to call it "religiously," but it simply means mechanically. Religiously means, you are not allowed any freedom; you have to do it and you are not to ask why, because that is showing intelligence. You are supposed -- according to the old traditions all over the world -- to be obedient not intelligent. And remember, the intelligent person cannot be obedient in the ordinary sense, and the obedient person cannot be intelligent in the ordinary sense. The intelligent person can be obedient only to his intelligence.

So the real master helps you to become intelligent, and then you follow according to your light, you move according to your light. And each individual is so unique that no fixed pattern can be given. All fixed patterns are crippling, paralyzing, and there is no need in fact.

I give you freedom, I help you to be intelligent, alert, aware, silent and to discover your potential and then go accordingly.

You have to be yourself. You are not to be Jesus, you are not to be Buddha, you are not to be me. You have to be just yourself, you are not to be

an imitator.

Thomas a Kempis has written one of the most famous Christian treatises, The Imitation of Christ. The very title is ugly. As far as imitation is concerned it can create only pseudo people, hypocrites. About that, Friedrich Nietzsche is far more right than Kempis. Nietzsche says that the only Christian died on the cross two thousand years ago. He says the only Christian -- and he is right. Nobody else can be a Jesus. Nobody else was before him, nobody else will be again. And that is beautiful, that each individual has such uniqueness; nobody else has to be imitated by you.

That is the meaning of self-nature. Bliss is your nature, intelligence is your nature. Meditation is only a way to discover it, to uncover it. Once you have found it you become free from all imposed patterns -- Christian, Hindu, Mohammedan. You become free from all ideologies. You start living moment to moment, responding to the challenges of life according to your light. And then there is no repentance, no guilt. Then whatsoever you do is right. Not that you are following a certain pattern which says, "This is right and this is wrong." You are not following those ten commandments, you are simply following your own consciousness, your own awareness.

So I give you the eleventh commandment, the only one commandment really, your consciousness: Be a light unto yourself.

(To Ralf) -- This is your name: Swami Anand Parivartan
Anand means bliss. Parivartan means constant change.

Misery arises because we don't allow change to happen. We cling, we want things to be static. If you love a woman you want her tomorrow too, the same way as she is yours today. That's how misery arises. Nobody can be certain about the next moment -- what to say about tomorrow?

A man of awareness knows that life is constantly changing. Life is change. There is only one thing permanent, and that is change. Everything else except change, changes. To accept this nature of life, to accept this changing existence with all its seasons and moods, this constant flow which never stops for a single moment, is to be blissful. Then nobody can disturb your bliss. It is your hankering for permanency that creates troubles for you. You want to live in a life with no change, and that is not possible -- you are asking the impossible.

The child will become young, the young man will become old, the one who was alive yesterday will be dead today. If you accept all this change, this suchness of things, and you allow it to happen joyously -- knowing that's how life is -- then nobody can distract you from your bliss. Nobody can disturb your bliss. Then you move each moment with the flow of life.

Otherwise, people are always lagging behind. Life is always running ahead and they are far, far behind. They are simply dragging themselves. And they

are so far behind that they are bound to be miserable -- because they will be almost dead, and by the time they reach to where life is right now, life has moved again. It is like a river: it is not stagnant, it is dynamic.

A sannyasin has to see it clearly that everything changes, nothing remains the same, even for two consecutive moments. Then the whole desire for keeping things as they are forever drops. And in that dropping you are free. Suddenly, a great freedom is felt. Then you are no longer disturbed by anything, nothing can disturb you.

Things disturb you because you were hoping for something else and it is not happening that way. Things frustrate you because you were expecting something else and it has not happened the way that you were expecting, it is happening in some other way. It is not fulfilling your desire; it is going on its own. It is not listening to you.

In almost all the languages of the world such proverbs exist: "Man proposes and God disposes." That is sheer nonsense. The moment you propose something you yourself are getting into trouble. Nobody is there to dispose it! But your very proposition creates trouble, because life is unpredictable; one never knows what is going to happen. And it is beautiful that one never knows what is going to happen. That's the excitement and the ecstasy of life, that it is a constant surprise. If it was predictable it would be mechanical. It is not predictable, there are always surprises in store. And the more alert you are the more surprises there are; hence people avoid being aware -- they become insensitive to protect themselves against this change.

Scientists say we allow only two per cent of life to enter into us; ninety-eight per cent we keep outside. We exclude it so that we can go on living in our dreams, in our hopes, in our expectations. But how long can you live in a dream? It is going to be shattered sooner or later, and it is good that it is shattered sooner.

A man of awareness becomes courageous enough to accept the changing phenomena. In that very acceptance is bliss; then all is good, then you are never frustrated because in the first place you never asked anything. Jesus says, "Ask and it shall be given to you." He must be talking to very immature people; people were immature in those days. I say to you, "Ask and it shall never be given to you. Ask and you are asking for trouble. Don't ask and it shall be given to you."

Great blessings come to people who don't ask, because then everything is a blessing. If some stranger on the street gives you a rose flower -- a stranger you have never known before, you have never even been introduced... he simply smiles and gives a rose flower to you and walks on, not even waiting for a thank you -- how much joy that simple rose flower brings to you! But you will not be surprised if your wife gives you a rose flower -- you will not,

because you were expecting. If your friend gives you a rose flower you will not be surprised, you will not feel thankful; you will say, "So what?" It is the expectation that destroys your gratitude. But with a stranger, because you were not expecting, a simple rose flower becomes such a beautiful gift.

The moment you drop all your expectations, the whole of life becomes a gift of God.